THE ANATOMY OF THE SERVICE-BOOK,

DEDICATED TO THE HIGH Court of PARLIAMENT.

Wherein is Remonſtrated the unlawfulneſſe of it, and that by Five ſeverall Arguments; Namely,

- *From the Name of it.*
- *The Riſe,*
- *The Matter,*
- *The Manner,* &
- *The Evill Effects of it.*

Whereunto are added ſome *Motives*; by all which we clearly Evince the Neceſſity of the Removall of it.

Laſtly, We have anſwered ſuch *Objections* as are commonly made in the behalfe of it.

John 9. 31.

Now we know that God heareth not ſinners: but if any man be a Worſhipper of God, and doth his Will, him he heareth.

Λόγος καθαρὸς θεοῦ ναός.

A pure Prayer is Gods Temple.

By DWALPHINTRAMIS.

Printed in the yeare, &c.

TO THE RIGHT HONOURABLE THE LORDS, AND THE *KNIGHTS*, Citizens, and Burgeſſes, of the Honourable Houſe of COMMONS.

GReat *Senators*, though in thoſe ſtormy times and Illiades of great affaires, we preſent to your Honours, as one did to *Antipater* a Treatiſe, the ſubject whereof is Happineſſe; yet we are Confident we ſhall have a better Anſwere then *I am not at Leiſure*. Our humble ſuit is, for the Pure Worſhip of the true *God*, and the quite Aboliſhing of the *Service-Booke*, with the Hierarchicall Maintainers of it, both Enmity to *Chriſts* Kingdome; this (as we conceive) is the prime Worke of the day, *ſaving health is the greateſt good*, and Purity in Worſhip is the only Meanes to attaine the End, and you are *the*

οὐ σχολάζω.

Salus ſummum bonum.

ὄργανον ὀργάνων. *Instruments of Instruments* to advance this Worke. We desire no more of your Honours, but that the Reasons of our requests may be weighed in the Ballance of the Sanctuary, *et utres cum re, et ratio cum ratione comparetur*, that Matter with Matter, and Reason with Reason (as a Father saith) may be compared, and that which is found light may be cast out of the Sanctuary. It suits neither with the Honour of your Place, nor greatnesse of the Work: that you should either see with Dr. *Halls* eyes, or with ours; but that Eye-clearing word, should be the light of your Eyes, as we hope it is: the Doctor his Charging upon *Gods* people with Passionate reproaches, recoyles enough upon himselfe; though *Tully* telleth us that bad Orators instead of Reasons, Vse, Declamations, we could not have expected it from so great an Orator as the Doctor; we seek not *Corban*, nor *Mammon*, as our adversaries doe, but the Kingdome of *Christ* in the Purity of his Worship, which is first of all to be sought; for Reformation begins at the Sanctuary. You are those *Eliakims* that must set the *Lord* upon his glorious Throne, and hee will make *you as Nayles in a sure place*: to whose Honours we shall ever be devoted,

Hierom.

In all humble Service.

To the well-affected Reader.

THe Waters of Affliction, not long agoe had ſo overflowed the Bancks of Zion, that we might truly ſay with the Orator, that our Contention with our Adverſaries was not for Moundes and Marches only, but even for the whole Poſſeſſions of our heavenly Inheritance: but bleſſed be our High and Mighty God, who hath not only limitted thoſe proud waves, but beaten the Authours backe with ſhame and confuſion; ſo that we may now with boldneſſe challenge and maintaine the Mounds and bounders of our heavenly Rights, and that before ſuch a Iuſt and Supreme Iudicature, as cannot deny Chriſt of any part of his Right: before them we have our ſuit againſt the Service-Book, which we have clearely evinced by the Anatomizing of it, to be a rancke Impoſtor in Gods worſhip; and notwithſtanding of its long poſſeſſion, to be a violent Intruder in the Houſe of God, upon which grounds, we deſire and hope to have an Injunction for Caſting of it out.

Non de terminis, ſed de tota poſſeſſione Contentio. Academic. queſt.

Then

Then a word to you Readers, *which are of three ſorts, either doubtfull in ſuſpence, who by this Treatiſe may be fully reſolved; or ſuch as uſe it, who by ſtrength of* Reaſon *may be brought off: and laſtly, ſuch as cannot brook it, who by this Treatiſe may be ſtrengthened and incouraged, not only (as a learned Author obſerveth) becauſe many of* Gods *people are of the ſame mind; but chiefly becauſe* God *is of the ſame mind. Let us then with ſound minds and ſolid love,* quit our ſelves like Men *(as the Scripture phraſeth) in Contending for the Truth, and the Truth ſhall overcome and make us free; or as* Iob, behold my ſigne, that the Almighty will witnes with me, although mine adverſaries write a Book againſt me, *Cap.* 31. 35.

BRITISH MUSEUM

AN

AN ANATOMY OF THE SERVICE BOOKE.

CHAP. I.

The Preface.

AS loyaltie to King and Countrie, is the very fortreſſe and wall of Politie, being commanded and commended, both by the Lawes of God and nature; so *pure* and *undefiled Religion*, is the Fountaine and Rocke of approved loyaltie; yea, equitie, charity, ſobrietie and loyaltie, are the virgin daughters of unſpotted pietie, as the foreſaid place witneſſeth; wee could be large in this Theme, but wee haſten to the particular; the Subject whereof is one of the *Iames* 1.27.

weightieſt pieces that yet hath beene preſented, *Namely, The Service-Booke*, which notwithſtanding the preſent ſurfet of bookes, yet wee hope it ſhall finde a place in the moſt ſerious and judicious thoughts; wee may well call it with the *Comick*, *Fundi noſtri calamitas*, *The overwhelming ſtorme of the puritie of worſhip*, for as it is true No Ceremony, no Biſhop, becauſe the Ceremonies are the *pitchie wings* whereon they flie, ſo it is as true, that no *Service booke*, *no Ceremonie*, for that is the *Magazine of nimble Ceremonies*; *Doctor Boyes* in his Epiſtle Dedicatorie to *Richard Canturburie* upon his Expoſition of the Liturgie complaines heavily, yet cauſeleſly, that the Liturgie is crucified betweene two *Malefactors*; on the left hand *Papiſts*, on the right hand *Schiſmatiques*, meaning *Puritanes*, both of thoſe hee calls Foxes; but by a juſt retortion, we ſhall ſet the ſaddle on the right horſe, and ſhall make it appeare, that the *puritie of Chriſt his worſhip* in this land, hath long beene *crucified* between *two thieves*, namely, that *ſuperſtitious* and *Popiſh Liturgie*, and ranke *Atheiſme*, varniſhed with *ſuperſtition*, to whom we may well apply that ſaying of *Luther*, *They are tyed together by their tailes to doe miſchiefe; though by their heads they ſeeme to be contrary*; and though we have no time to run over the common places of *Atheiſme* and *ſuperſtition*, and to ſhew how like *Pilate* and the *ſuperſtitious Jewes*, they concurre to the *crucifying* of *Chriſt* in his *worſhip*, yet thus much the Scripture witneſſeth, and experience proveth and we humbly deſire your honours to minde it, that all ſuperſtition, and the puritie of Gods worſhip, ever have beene, and ſhall be at continuall

Præfat. in Com. in Gal.

tinuall warres, and can no more dwell under one roofe, than a *chaſte Spouſe*, and a *proud inveigling Strumpet*, or no more in one Temple, than *Dagon* and the *Arke*. *Superſtitio eſt res inſana*, *Superſtition* (ſaith one) is a madde thing, and ſo indeed it is; for it is contrary to the wiſdome of the Word, and of the Spirit, which are the ground, and life of the worſhip of God. *Superſtitio eſt vitium contrarium religioni*, *Superſtition is a ſinne oppoſite to Religion* (ſaith *Aquinas* which is very cleare from the nature and riſe of it; for as *Religion* is a *worſhiping* of God *according to his will*, *Quiſquis præceptis Cœleſtibus obtemperaverit*, *is cultor eſt*, Whoſoever followes the divine Precepts, that is, *a worſhipper of God*, ſaith *Lactantius*, but Superſtition carrying the very nature in the Name of it tels us, that it is *Supra ſtatutum*, over and above the Statutes of God: the Word in the Greeke is, δειδαιμονία, as if it ſhould ſignifie the *feare of the Divell*, and the ſignification ſutes very well with the nature of the thing; for when a man coyneth a worſhip to himſelfe, he recedeth ſo farre from the feare of God, and whereas the Divell is the Author of all ſuperſtitious worſhip, whether it be of another God, or of the true God after a way of ſelfe-device, or will-worſhip, then it may be truely called, the *feare of the Divell*, as the true worſhip of the true God is notioned under the name of his *feare*: this ſuperſtition ſhutteth up the way to the *Jewes converſion*, and openeth the mouthes of Atheiſticall Gentiles, againſt the profeſſion of all religion, in deriſion whereof *Averroes* ſpeakes tantingly thus: *Sit anima mea cum Philoſophis*, *quia Chriſtiani adorant quod edunt*, *Let my ſoule be*

Seneca.

Sec. Secund. 4. 92. art. 10.

Lib. 6. c. 2

In Metaphyſ. 12.

with the Philosophers, because the Christians adore that which they eate: So may the Iewes take occasion to say; Let our soules be with the old Ceremonies, sith the Christians new Ceremonies are so *foppish* and *ridiculous*, having no footing from the Word of God. But to bring the charge to the particular in hand, if our Lyturgie be not a *Masse* of *superstition* and *superstitious Ceremonies*, we professe we know not what *superstition* is: to instance it in one particular, namely, in the grand Ceremonie of *adoration* or *kneeling at the Sacrament*; hath it not beene the staffe and strength of that abominable Idoll, the breaden God? and if the Masters of the Ceremonies disavow that opinion, yet the *Sermons* and *Writings* of divers of them doe testifie to their face, how they goe as farre, yea, and farther than many Papists in that particular: as it is true that the current of Popish Champions doe maintaine the bodily presence, as *Innocentius* the father of that Monster, *Bellarmin*, and *Heiga* the *Expositor* of the *English Masse*, by changing and chopping in that *fiat corpus*; so divers of the *Canturburian faction*, as *himselfe*, *Mountagu*, *Pocklington*, *Lawrence*, agree with the Papists & Lutherans in this point, namely, concerning the *Matter*, leaving the *Manner* as a *Cabalisticall Mysterie*: *de vocibus dixi, ne de missa quidem, imo nec transubstantiationis certamen moveremus*, *for words* (saith *Mountague*) as the *Masse*, yea, or transubstantiation it selfe, we will not contend. *I like not those* (saith Doctor *Lawrence*) *that say his body is not there*: and to explaine himselfe, hee addeth *Substantially*, *Essentially*, not by way of *Commemoration* or *Representation*: but should not this be their opinion,

Lib. 3. *c.*12. *De missa lib.* 2. *c.*23. 43. *p.* 242.

*Antid. p.*10.

Serme. p. 71. 18.

opinion, ſince they act what they hold, by a materiall *Altar*, *Prieſt*, and *Sacrifice*, had not that *Hydra of the Scottiſh Lyturgie* made a greater Monſter, by the addition of ſome more heads, and that very cunningly, by the Engliſh Authours, and ſent out to take in the Church of Scotland (had not that we ſay, loſt all the heads, and had the braines daſht againſt the ſtones) the aforeſaid Authours made no queſtion, but that all the power of both *Head* and *Taile* ſhould have had roome enough to dominere here in *England*, the Pope having ſuch a large army both of *Legionary*, and *Auxiliarie* forces to maintain it. But bleſſed be God, who brake the head of that young Dragon in our neighbour Nation, and we hope will by you cruſh out all the blood of the old one here, who was the mother of that, and the Maſſe-booke the mother of both: there is a Proverbe amongſt the Naturalists, ἐὰν μὴ ὄφις ὄφιν φάγῃ οὐ δράκων γενήσεται, *Except a Serpent eate a ſerpent, it cannot become a Dragon:* ſo except our Lyturgie had been full of ſerpents, it could not have hatched the Dragon that was ſent unto Scotland. The ſuperſtitions of this bulke are ſuch, and ſo many, that if *Paul* were here and ſaw them, as he ſaw that of *Athens*, he would undoubtedly cry out, *Men and brethren, I ſee that in all things yee are too ſuperſtitious*; we may better apply that ſpeech of *Tacitus*, concerning ſuperſtition, not *exitialis*, *hurtfull* or *dangerous*, but *execrabilis*, *curſed* and *execrable*, and ſo it is indeed, both to whole Churches and other people, whoſe eyes God hath opened to ſee the evill of it, which we are confident you doe; and I ſay as *Paul* ſaid to *King Agrippa*, *we know you doe believe it:* but as it

Act. 17. 22.

Annal. Lib. 14.

Act. 26. 27.

Act.25.27. seemed unreasonable to *Festus* to send *Paul a prisoner without the charge laid against him*. So we neither will, nor dare charge any thing upon this Lyturgie, which we shall not prove; nor desire the outing of it without good and sound reasons for our desire; and therefore we humbly and heartily desire your Honours to take into your consideration these five Reasons following:

The first is from the *Name*, wherein the Champions of the Service-booke agree with the Papists, calling it the *Masse*.

The second is from the *Ground* of it.

The third is from the *Matter* of it.

The fourth is from the *Manner* of it.

The fifth is from the *Effects* of it, to which we will adde some Motives.

CAP.

CHAP. II.

Of the Name.

FOr the First, the *Service-Book-men* and the Papists doe mutually interchange the Name of *Lyturgie* and *Masse*: the latter call their Masse by the name of Lyturgie, the Jesuite *Sanctes* profes- 1. *Lyturg. P.* 8. seth, *that the most convenient Name that can be given to the Masse is that of Lyturgie or Service*, not but that the word Lyturgie is of good use, for λειτουργεῖν signifieth to officiate in sacred Worship, witnesse *Acts* 13. 1. Λειτουργούντων αὐτῶν τῷ κυρίῳ, *as they were ministring to the Lord.* Where the Rhemists vaunt of a coyned liberty, to translate the word, *saying Masse.* Which were to crosse the truth, and all the learned upon the place, as *Oecumenius*, *Theophylact*, and *Rom.* 15. 16. *Chrysostome*, yea and their owne Expositors, as *Cajetan* and others: the Apostle rendereth it by another word of the same valew, ἱερουργεῖν: but howsoever they scrape kindnesse to a word of use, till they abused it, yet who knoweth not, that knoweth any thing, that their *Lyturgie* is the very *Lethargie of Worship*; and what difference betweene our Lyturgie and theirs? truely nothing but a paire of sheeres, and putting ours in a *Coat* of *another tongue*, as shall afterwards abundantly appeare, onely ours hath not all that theirs hath; but ours hath nothing to a word, but out of theirs; and thence

thence it is, that our *Lyturgian Patrons* do meet the Jesuite mid-way, by owning the name of *Masse* to our *Service-booke*, witnesse *Poclington*, who calls the second service, just the same with the Masse; so *Cozens*, witnesse Master *Smarts* Sermon, and not onely so, in relation to the second-service, but even in regard of the whole bulke, as *Poclington* in the end of his *Altare &c.* and *Mountagu*. In name you see then, there is an unanimous agreement, & ὀνόματα σημεῖα τῶν πραγμάτων, names are the very Images of things; And for their agreement in *Matter* and *Manner*, in all things of importance, we shall make it as evident as the former; in the meane time, what reason is there, that wee should grone still under the burthen of a Lyturgie borne in upon us, under the *Name* and *Nature* of the *Masse*, which is nothing but a *masse* of *Idolatrie*, and an *Idol* of *Abominations*? the name is a name of blasphemy out of the *Divels Cabala*, as we take it; for what language it is, or what it signifieth, for any thing wee know, was never yet knowne; the *Hebrewes* call their *Tribute* by the name *Missa*, witnesse that place in *Exodus*, laying out the oppression of the Israelites by *Pharaoh* and his *Princes*, or *Officers*, who are called *officers of the tribute* set over Gods people: the word *tribute* in the first language is, *Missa*, of the word *Messas*, as the learned observe, which signifieth to *melt*: both the name, and *Etymologie*, sute very well with the Popish *Masse*; for it *hath melted away true Religion and spirituall devotion*, and as it inslaveth the soules of people, by leaving them naked (as *Salomon* saith) of the preaching of the Word, for so the word signifieth, so it is made

Sunday no Sabbath.

Antid. p. 10.

Exod. 1 11.

Prov. 29. 18.

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an engine to ſcrue out the bowels of their eſtates, waſting and melting mens ſubſtance, as the ſnow 'against the Sun, beſides the univerſall experience of the extortion of the Maſſe, where ever it beareth ſway; wee may inſtance it too fully in this Iſland, where infinite maſſes of money have beene melted away within theſe few yeeres, without any profit to the King or Subject, but to the great prejudice of both, for the *exhauſting of the Subject is the emptineſſe of the King*. *Tiberius* could ſay, *Adulterinum eſt aurum quod cum ſubditorum lachrymis exprimitur*, it is a baſe kinde of gold that is ſqueezed out with the teares of the ſubject; but who hath caſt the State in this conſumption of money? Who hath made the hearts to ake, and the ſoules to groane of honeſt houſholders, when they have beene forced it may be to part with more than they had? Who in time of peace, and under good Lawes, have cauſed mens houſes and fields forcibly to be entered, their goods to be carried away? Who have cauſed the Kings Liege people, and that for obeying the laws of God and man, to be carried to ſtifling priſons, contrary to the lawes of the Land, and priviledge of the Subject? Who have cauſed ſome to be tormented and tortured with unparallel'd crueltie, both for kinde and continuance? Laſtly, who have beene the *incendiaries* or *firebrands* to melt away (if they could) the *Kings love to his ſubjects, and the ſubiects true loyalty to the King*? who (we ſay) but theſe *Lyturgian-Lords, and their Jeſuited confederates*, together with their popiſh and helliſhly prophane *Prieſts*, *Officers* and *appendices*; to prove theſe or any of them, were to ſhew a man the Sunne:

and many ſheets could not hold the particulars. But to the purpoſe in hand, the *Service* or *Maſſe-booke* (as they call it) is the maine engine, it is the *Saddle*, and we (to ſpeake a homely truth) are the *Aſſes* (for Engliſhmen are called by the Ieſuits, the *Popes aſſes*:) the *Hierarchie* and their *adherents* are our *riders*; the ſaddle hath ſo pinched and galled our backs, that wee know not how to take on the burthen of the Lord Ieſus, though it be very light; our riders have with ſpurre and rod of their *Radamanthean* Courts and temporall uſurpations ſo jaded us (with leave be it ſpoken) that they have almoſt rid the ſpirit of zeale, and courage out of us, and had they but got the ſaddle with ſome more new girts and trappings upon the Scots, as they intended, they had gone neere to have rid *Religion* and *politie* to death: but as the Scots have proved like *Dan, Lyons for prow eſſe, and ſerpents for providence* in *overturning* both the ſaddle and rider: up in the name of the Lord, and doe the like: what ſhould we do with the *Maſſe*, ſome of whoſe friends not ſo well acquainted with the nature of it, would ſtorme, if wee ſhould call a ſpade a ſpade, but they muſt believe their Book-mens teſtimonies publiſhed under the favour of their *little great land-lord of the ſoyle* (who knowes beſt how it ſhould be called, one of whoſe *Bandileirs* tells us in great heat, *none but ſchiſmatiques*, will *deny the harmony of miſſification*, away with it then; to finiſh this point, I will enforce the concluſion with this argument, *We are not to name an Idol* but with deteſtation, much leſſe are we to offer it as a worſhip of God.

Gen. 49. 17.

Deut. 33. 22.

Peckſington. Sunday no Sabbath.

But *the Service* or *Maſſe-booke is an Idol, Ergo*,

we

wee are not to mention it but with deteſtation, much leſſe to offer it to God as a worſhip.

The Spirit is aboundant; in the proofe of the former propoſition, *Exod.*23. 13. *Hoſ.*13.2. & 2.17. *Pſal.*16. 4. all remarkeable places, teaching us to be wary, with what worſhip we joyne with; but in the firſt of theſe places there is a *triplication* of the charge in divers termes, yet all beating upon the ſame thing, to make us to looke to it: In the later propoſition there are two things, one implied, namely, that the *Service-booke is the Maſſe-booke*: for proofe whereof *Habemus confitentes*, wee have their owne avouchment; and if they ſhould deny it, wee ſhall in the point following prove it, whereunto now we come.

CHAP. III.

Of the Originall.

THe ſecond thing conſiderable for the matter in hand is, whence the *Lyturgie hath his riſe* or *Originall*, namely, from the *Maſſe-booke*, that whoſe originall and riſe is naught, muſt be naught in it ſelfe: Can there come cleane water out of a corrupt fountaine? note that the Lyturgie is wholly from the Maſſe-booke and other popiſh pieces, as it ſhall be fully cleared: Firſt, by comparing of the Bookes: Secondly, from that mutu-

all liking that our *Lyturgie-masters* and the *Masse-booke-men* have one of anothers peace. And thirdly, from the evidence given from the King and Counsell of England. *Sect.* Now, to the first, every piece and parcell of the Lyturgie, word for word, is out of these pieces, namely, the *Breviary*, out of which the *Common-prayers* are taken; the *Rituall or booke of Rites*, out of which the *administration of the Sacraments, Buriall, Matrimony, Visitation of the sicke are* taken, the *Masse-booke*, out of which the *Consecration* of the *Lords Supper*, *Collects*, *Epistles* and *Gospels* are taken: as for the Booke of *Ordination* of *Archbishops*, *Bishops* and *Ministers*, that is out of the *Roman Pontificiall*; we might further prosecute the proofe hereof, from the division of the Masse into parts, *essentiall* and *integrall*, with the enumeration of the said parts, as the ten or eleven parts of the preparation to the *Introit*, as *Pater noster*, the first *Collect*, which *Bellarmine* calls the Masse, because they are the best part of the Masse, the *Introit*, for which see Doctor *Lauds** pleading in his Starchamber speech, the *Kyrie Eleyson*, or, *Lord have mercy upon us, &c.* the *Gloria Patri*, the *Misereatur*, the *Confession*, the *Absolution*, the *Angelickhymne gloria in Excelsis*, word for word in the Scottish Lyturgie, the *Salutation, the Lord be with you*; Lastly, the posterior Collects, all patches of Popes devisings, which the brevity which we study, will not suffer us to instance. Be pleased to see *Merney de Missa*. If any object that in our *Introit*, the *Ave Maria* is wanting; we answer, (as hath beene said) that though every thing in the *Masse-booke* be not in our *Lyturgie*, yet all that is in our Lyturgie,

Lib. 2. de Missa. c. 16.

* *p. 44.*

Cap. 3. p. 107.

Lyturgie, is word for word in the *Masse-booke*. Again, though *Ave Maria* be not actually in it, yet if purpose had holden, it was in more then a faire possibility, to have beene the head *Corner-stone* of the Lyturgie, witnesse *Staffords* invective defence thereof, printed at *London* not disallowed nor retracted in any point, by *Heylin*, or *Dow Canturburies surveyors* of the piece; further, that which hath beene said of the pieces of the *Introit*, may also be said of our *Creeds*, *Epistles* and *Gospels Offertorie*, and other things, whether more or lesse principall, in regard of our calling them from the Masse-booke. Secondly, the second ground or reason *Sect.* is from that *love* and *liking* that the lovers of the Lyturgie beare to the Masse, as also from that mutuall contentment, or complacency that Masse-mongers take in the Service-booke, we have shewed already, how they agree in *name*, and now wee are to give evidence of their mutuall liking of the *Matter*; there be abundance of instances for the *p. ult.* Papists approving of our Lyturgie, witnesse *Mortons Appeale*, *Pope Pius* the fourth, and *Gregorie* the *Explicat, Illust. quæst.* thirteenth, offered to Queen *Elizabeth* to confirme *4 p. 112.* the English Lyturgie; witnesse Doctor *Abbot, then Prelat of Canturburie* and Master *Cambden* in the *p. 46.* life of Queen *Elizabeth*: to these I adjoyne Doctor *Boyes*, who was a *bitter expositor of the English Lyturgie*, as *Heigaby the* Doctors of *Dowayes* appointment *Cap. 22.* was of the Masse, afer hee hath whetted his teeth upon the *Schismatiques*, in his Epistle to *Bancroft* he produceth the letter of Pope *Pius*, for the approbation of the *Service-booke*; and notes also, the testimony of approbation from *Bristow* in his mo- *Motive 34.*

tives. Queene *Elizabeth* being interdicted by the *Popes Bull*; *Secretary Walsingham* wrought so, that he procured two *Intelligencers* to be sent from the *Pope*, as it were, in secret into *England*, to whom the secretary appointed a state *Intelligencer* to be their guide, who shewed them *London* and *Canturburie service* in all the pompe of it; which the *popish Intelligencers* viewing and considering well, with much admiration they wondered, that their Lord the *Pope* was so ill advised, or at least ill informed, as to interdict a Prince, *whose service* and *ceremonies*, so symbolized with his owne; and therefore returning to *Rome*, they possest the *Pope* that they saw no *service*, *ceremonies* or *orders* in *England*, but they might very well serve in *Rome*, whereupon the *Bull* was recalled; to this also Doctor *Carriar* [b] a dangerous seducing Iesuite, gives ample evidence; the Common-prayer-book (saith he) and the Catechisme contained in it, hold no point of Doctrine expressely contrary to antiquity, that is, as hee explaineth himselfe, the *Romish-service, &c.* and thereupon hee comforteth himselfe with hope of prevailing, and of the like mind were *Harding* and *Bristow* (as hath beene said;) one more and we have done: not long agoe a Iesuite meeting a woman in *Pauls*; in whose house he had lodged, she not knowing then that he was a Iesuite, the worke-men of *Pauls* being hot at service, hee ask'd her, *how she liked that worke*; *shee retorting the question, asked* him *how he liked it*, hee replied, *exceeding well*, neither had hee any exception to it; but *that it was done by their Priests*. Wee have insisted the longer in this point; first that men may see,

b Consid: p. 45. Sect. 8. 9.

ſee, that this plaine and evident approvement of our *Lyturgie* by *Papiſts*, is not from one ſingular or more indifferent *Papiſt*, but from an *unanimous* conſent of the *greateſt*, *zealouſeſt* and *learnedſt* among them. Further, this ſymbolization of Papiſts and Prelat-men in the name and nature of Maſſe and Lyturgie, diſcovers how they conſpire againſt the Truth, and thoſe who deſire to worſhip God in *Spirit* and *Truth*: it is a true maxime, *Quæ conveniant in aliquo tertio, conveniunt inter ſe, & diſſentiunt à contrario, They who agree in a third, agree betweene themſelves, and diſſent from the contrary*; If the Papiſts then ſort with the Service-book-men, in the liking of the Lyturgie, and the Service-book-men with the Papiſts in the liking of the Maſſe, and ſo agree betwixt themſelves, they muſt both by conſequent diſſent from the true worſhip of God, which is contrary to it. Laſtly, the Papiſts liking of the Service-booke, makes it plainly appeare, how little God likes it; for if it were pleaſing to God, it would never pleaſe the Papiſts: as the Iſraelites true and ſincere worſhipping of God was an *abomination*, to the *Egyptians*, *ſhall we ſacrifice* (ſaith *Moſes*) the *abominations of the Egyptians before their eyes, and will they not ſtone us*? Even ſo, if this were the true worſhip of God, the Papiſts and the Prelaticall crue, would never indure it, but would ſtone, teare in pieces, impriſon, burne, baniſh, and kill with all manner of cruelty as they doe, and have done, thoſe that love and worſhip God according to his Will: and as every Shepheard was an *abomination* to the *Egyptians*, ſo there was no being for ſuch Shepheards, as would not lead out, and lay downe

Exod 8.26

their

their sheepe by that muddie *Nilus*, or, *Egyptian waters*, yea and not onely so, but they must beare false witnesse in proclaiming it under their hand by subscription, that this stincking puddle is the River of God; when indeed it is the *Euphrates* of *Babylon* by which the soule of many grieved Ministers hath sit downe with teares, being forced to hang his harpe upon the *Babylonish willowes*, but if his soule loathed the practice, much more the approbation, then all the soules of the Masse-book-men would loath such an one, and with open mouth, would dart out against him the *poyson* of *Aspes*, all manner of rotten *calumnies*, of *sedition*, *tumult*, *schisme*, *faction*, and the like, not vouchsafing him and his, native ayre to breath in, much lesse a calling to maintaine him and his: neither is this all, but when these Ministers and others to flie the hatred of *Esau* & his brood, had cast themselves upon the ends of the earth, to injoy with much affliction the purity of the ordinances; yet *Esau* his hatred slaked not, like a boyling furnace, till he cast the
Rev. 12. 15. skum of his cruelty after them, doing them all the mischiefe hee could in word and in deed: the serpent cast not onely the flood of waters out of his mouth, that way after the woman; but also pursued others in other parts, who endeavoured to sacrifice that which God called for; for proofe whereof take Doctor *Laud* his owne words, *This hand* (saith he) *shall reach them*; and threatning a Scottish-man for refusing to take the oath against his Countrey, he laid his hand on his breast, and vowed and protested, as he lived, hee would make the hearts of all the Scots to ake, and what had the

Scots

Scots done to him? nothing, but maintained that worſhip, that was an abomination to him and his. One inſtance more, very pat to the purpoſe, God having appeared to *Abraham* (as often hee did) *Abraham* in thankfulneſſe buildeth an Altar, but immediately after he is ſaid to remove to a *Mountaine, eaſtward of Bethel*; but what was the cauſe he ſtaid not by it? the learned tell us, that it was dangerous ſo to doe; for the erecting of the *Altar of God*, was ſo offenſive to the *Idolatrous Inhabitants*, that it was a wonder, that he was not ſtoned of them: where obſerve now by the way, that if the Altars now erected, were of God, they would be an *abomination* to the *Prelates* and their *faction*; and dangerous for God his people to ſtay by them: but as they are Altars of *Baal*, erected and maintained by *Baalites* and *Baalamites*, ſo they and all their *ceremoniall accoutrements*, and the *Service-booke* it ſelfe, are an *abomination*, witneſſe that place of *Exodus* already quoted, *The abominations of the Egyptians ſhall wee ſacrifice to Jehovah our God*, ſaith *Moſes* to *Pharaoh*, *it is not meet ſo to doe*.

Gen. 12. 8.

Calvin.

Exod. 8. 26.

The laſt ground or evidence of this particular, *Sect.* is from the undeniable teſtimony of *King* and *State*, namely, King *Edward* the ſixth, and the *Counſels* letter, to the *Papiſts of Cornwall and Devonſhire* making oft *Commotions* & *Inſurrections* againſt the King and State, amongſt many they give this ſatisfaction for the Service-booke, that it was the very ſame, *word for word* with the Maſſe-booke; the difference onely was, that it was in the Engliſh-tongue, the extract of the letter recorded in the Acts and Monuments, are theſe; *as for the Service*

in the English-tongue, it perchance seemes to you a new service, and yet indeed it is no other but the old, the selfe same words in English that were in Latine, a few things taken out. If the service of the Church, was good in Latine, it remaineth good in English; for nothing is altered: but to speake with knowledge, that which was spoken with ignorance, wee have the whole letter in print at large for your service, wee thought fit for brevitie, onely to transcribe so much as made for clearing of the point; the summe of that which hath beene said by way of open discourse, wee draw up in this Argument.

Vol. 2. p. 667.

That which is word for word out of the popish Masse-book, is not to be offered to God, as worship, but to be abolished as an abomination to him.

But the Lyturgie in controversie, is word for word out of the Masse-booke, as hath been proved abundantly.

Therefore it is not to be offered, as a worship to God, but to be abolished as an abomination to him.

Cap. 8. 26.

As the later proposition of the argument is proved to the full, so the former is as clearely by the paralelling place of *Exodus* twice quoted, to which we will adde for abundance, these places following, *Deut.* 7. 25. & 12. 31. 2 *King.* 23. 13. *Esra* 9. 1. *Esa.* 44. 19. in all which places, the Lord commands all *Idols* and *Idolatrous service*, to be utterly *detested and abandoned*, and still the ground and reason is given, that they are *abominations to the Lord*, for so the word is in the number of multitudes; to speake impartially, we see no colour of way to evade this proposition, but by undertaking the defence of the Masse-booke; for as *Mountagu* and others produced

deed that their *service* is the same in most things with the Church of *Rome*, the differences are not great; nor should they make any separation, then a necessitie is laid upon the Prelates and the rest, either to defend the Masse, so farre to be the true worship of God, against the truth, and all Orthodox writers, or else, to give up the Service-booke to fall with the Originall; and though the Treatise will not give us leave, to limb out the *Masse* in every piece, patcht up by divers Popes, having given a specification of some parts of it, most concerning our Lyturgie, yet will it not be amisse to lay down from the learned, the first entrance of it into England, and then to take off briefely, the silly defence that the Papists seem to make for it. To the former *Augustine* the *Monke* sent from *Gregory*, called the great for what wee know not, except for his *grand devises of wil-worship*, his man *Austin* finding not all things for his tooth in *France*, puts over into *England*, and their finding an ignorant King, and a superstitious Queene, there like the envious man, he sowes his corrupt seed of all Popish trumpery, as *Masses*, *Letanies*, *Processions*, *Copes*, *Vestments*, *Altars*, *Candlesticks*, *Holy waters*, *Consecrations*, *&c.* having like a serpent deceived the people (and as the Apostle saith) *corrupted their mindes, from that simplicity that was in Christ*, sore against the mindes of the godly, and learned Preachers of the times; yet, to make them (as *Beda* witnesseth) adde this condition, which he never meant to keep, that no *man should be forced, or constrained thereunto*, but having played the *wyly Fox* in his entry, to finish the worke he had begun, he tooke on the *Lyons skinne*,

Recusancie, p. 1.

2 *Cor.* 11. 3.

Lib. 1.

and being oppoſed by one *Dinoth* a great Divine, who withſtood him to his face in a publike Synod, *avouching*, that he ought not to change the *antient forme of Religion*, neither would he acknowledge him for Archb. but the bloody Prelat, to be revenged on him, incenſed *Etheldred*, King of *Northumberland* againſt him, who murthered the *ſervant* and *Miniſter* of God, and twelve hundred of Monks with him: afterward, about the yeere 637. Pope *John* the fourth, ſends over *Malitus*, *Honorius*, *Juſtus* his Bandogs one after another to hold out and confirme the continuance of this *diſmall alteration*, as they might eaſily doe once having got footing, for *Pompous ſuperſtition* ſutes too well with corrupt nature: then came in keeping of *Eaſter after the Romiſh* manner, *Miniſters called Prieſts, chanting and playing upon organs*, with all which, godly *Beda* his ſoule was grieved, who vented his griefe in this ſad complaint; *heretofore, inſteed of theſe things the principall ſervice of God conſiſted in preaching and hearing of God his word.*

Lib. 18 *c.* 14. *de geſt. Ang.*

Morney of the *Maſſe*. *Lib.* 1. *c.* 8.

Here we may obſerve for matter of humiliation how eaſily ſuperſtition findes entrance into *England*, and how hardly it is rooted out; that former *Maledict* Monke *Benedict* (as they call him) found ſo little entertainment in *France*, that hee made little ſtay there, onely ſtomacking that the *worſhip* was not after the *Romiſh order*, he certified his Maſter by a grievous complaint, who being more moderate than the Monke, bid him take that which was good in every Church, but *England* found that that would not ſerve him, of whoſe Maſſe and miſchiefe it could never yet be ridde. It is alſo worthy

worthy your obſerving how he laid the *foundation* of the *Maſſe*, and *eſtabiſhed* it in *blood*, yea, that See of *Canturburie in him and his ſucceſſors*, hath bin a *See of blood*, yea, it is too well knowne, that that curſed *Maſſe*, whether *Latine* or *Engliſh*, hath *lived in blood*, and *bathed in the blood of bodies, ſoules*, and *ſtates*, as ſhall be more particularly manifeſted hereafter.

Now for any thing that can be ſaid in defence of this Idol, the *Maſſe-booke*, it is not worth the citing, and hath beene more than abundantly refuted; yet one touch for a taſte, and that upon *Prayers*, becauſe it is the ſubject of our diſcourſe, we will ſhew you one place out of the old *Teſtament*, and another out of the new, ſuch as they make choyce of to defend their *Maſſe* or *Lyturgie* (as they call it:) the place of the old *Teſtament* is in *Geneſ. Cap. 4. verſ. 26.* the words are theſe, *Then men began to call upon the name of the Lord:* as there be diverſity of thoughts upon the meaning of the words, ſo *Perierius* a popiſh Frier, will have this the meaning; that then they *found out ſome ſet forme or order of Prayer*, to gaine footing forſooth to the Popiſh Lyturgie; but ſay it were ſo, what would it make for them? The Doctors of *Doway* are of the ſame opinion, and fuller alſo in their words, it is meant (ſay they) of *publique Prayer*, with obſerving ſome rites and ſet forme in a particular place, dedicated to divine ſervice. Grant that that were the meaning, as indeed it is not, yet what would this make for them? Would the *faithfull prayers* of the godly *Patriarchs* confirme, or would they not rather confute the *abominable prayers* of the *Popiſh Maſſe*? the word *Invocat* in the firſt language, ſignifieth alſo to *pro-* Sect.

phane, though not so in this place; for it suteth not with the sense, but if this were the sense, then the Papists might well take a hint to parallel their unhallowed *Masse*, which is nothing, but an high *prophanation* of the *Name of God.*

The other place which I touch upon, and which they doe egregiously abuse (as they do many more) is from the new *Testament*, 1 *Tim.* 2. *vers.* 1. *I exhort therefore, that first of all supplications, prayers, intercessions, and thanksgivings be made for all men*, out of which words of the Apostle, the *Rhemists* make this deduction, *that the prayers and petitions of the Masse are deduced out of the Apostle his words*, producing, or rather traducing, the *Fathers* making them speake that for the *Masse*, which they never meant, the transcription of all the passages would be too tedious, but let Master *Cartwrights* answer suffice: First by way of *Concession, grant the Masse-booke to have the same prayers in it that the Apostle commands, will it therefore follow* (saith he) *that their prayers is the true service of God*, no more than the using, or rather abusing of the words of Justification, *This is my body*, makes for the justifying of *Transubstantiation Inchanters* and *Charmers* use many holy words in their *charmes*, as they doe with a piece of the first *Chapter* of Saint *Johns* Gospel, but it aggravateth their sinne. This plea from good words, is, or hath beene too frequent in the mouthes of some professors, whom we desire to satisfie with this answer. Againe, if their whole *Lyturgie* or *Service* be here as they say, where are their *Mattyns*, *Even song*, *Complin*, *Procession*, *Dirgie*, *&c.* As for the name *Masse* used by the *Fathers*, we are to understand as

Mourney

Mourney and others well obſerve; that as the Church finding eaſe, and growing in wealth, under and after *Conſtantines* time, fell to grow a little *gawdie*, to pleaſe the *Gentiles*, and alſo to allure both the *Jewes* and *Gentiles*, the Chriſtians were content to heare, and ſpeake, *antiquated names*, as *Altars*, *Sacrifices*, *Prieſts*, and ſo fell in the word *Miſſa*, but it is as cleare on the other ſide, that never one of the *Fathers* alledged, nor *Orthodox Counſells* did uſe any of theſe words in their ſenſe; and this may ſuffice for the popiſh *Maſſe*: They alſo abuſe that place of the *Acts* 13. 2. tranſlating it, *as they were ſaying Maſſe*; but the foolery of it, as hath been ſaid, anſwereth it ſelfe. The Maſſe then being ſuch a piece, as it was *Englands* great unhappineſſe to lye ſo many yeeres under the burthen of ſuch an abomination: ſo when the light of the Goſpel ſprung up, to fetch us out of darkneſſe, and from the ſhadow of death, it was great incogitancy (to ſpeak the leaſt) in our *Reformers*, in K. *Edwards* daies, to take a *Monk* from among the *Canaanites*, *and putting a coat of Engliſh cloth upon it, to repreſent it being an uncleane beaſt, as a ſervice to the Lord*: it is no better truely, than the *excommunicate thing*. What had we to do with the river of *Nilus*? how could we looke to picke gold out of the Popes dunghill, where there is nothing but myre & dirt? It is true, tha Heatheniſh *Rome ſent the ſonnes of their Senators to the Etrurians to have their inſtructions for ordering of their Religion*; but why ſhould wee, when God had brought us out of *Babel* or *Antichriſtian Rome*, turne immediately in againe to take a paterne out of it, for the ſervice of our God; this is an expreſſe

thwarting

First booke of the [illegible] c. 4.

Ioſh. 7.

Valerius [illegible]

thwarting of the Booke of God, whose *Omniscience* should onely appoint in his owne worship, witnesse that order and appointment given from him by *Moses* to the *Israelites*: first hee layeth it downe affirmatively, *Observe and heare all these words that I command thee*; and hee inforceth it with a strong reason, *it shall goe well with thee and thine, when thou doest what is good and right in the eyes of Jehovah thy God*: but now, lest they should patch up his service with some *Heathenish trickes*, hee strictly inhibites them, so much as to enquire after their Gods, saying thus; *How did these Nations serve their Gods, even so will I doe likewise*; where the *Hebrewes* observe, two things are observable: First, *Idolatrous service* is not to be inquired after, because that occasioneth a turning in to it; and secondly, all *imitation* of such service is forbidden; *Cyprians* complaint cited by the answers to the *Humble Remonstrance*, sutes well to this purpose, *Ad hoc malorũ devoluta est Ecclesia Dei et spõsa Christi, &c.* The Church of God and Spouse of Christ falls unhappily into this evill exigent, *Vt lux de tenebris mutuetur, & id faciunt Christiani quod Antichristi faciunt. That light should borrow from darkenesse, and Christians should doe that in Gods service, especially, which the vassals of Antichrist doe.* From this discovery, also the Service-booke is unbottomed; of that maine plea from *antiquitie*, which Doctor *Hall* in his humble Remonstrance makes his sheet Anchor; but *Smectymnuus* in his answer, puts him to it, that for want of ground it is come home: but to follow this a little further, and to wave the antiquitie of a set Lyturgie, an instance whereof, for divers hundred yeeres,

Deut. 12. 28.

Vers. 30. 31.

Ep. 74.

p. 13.

the

the Doctor, nor any of their *Book-men*, cannot produce, we desire to know what antiquity they or any other can alledge for this Lyturgie, surely he can goe no higher than the *Masse-booke*; and when it hath gone as high, or higher than it can, sometime abusing Scripture, and sometime butting upon the coyned and counterfeit Lyturgies, fathered falsly upon the *Apostles* and *Disciples of Christ*, yea, and also upon the *Fathers*, as *Peter*, *James*, *Matthew*, *Andrew*, *Denis*, *Clement*, *Basil*, *Chrysostome*, and others, the falshood whereof *Morney* discovers at large; yet for all this, saith the same noble defender of the truth; the *Popish Masse is no part, nor ever was of the divine Service of God*, and therefore the *English Lyturgie* out of it, and not able to ascend higher than it, can be no *divine Service*, as they call it, (and that *inclusively*, by *Catexochen*, or *excellency*) it can be no *divine Service*, but is indeed a *devised service*; but suppose it, or the *unbloody sacrifice of the Masse* should looke as high as *Cains unbloody sacrifice*, yet if there want truth, they would prove no better than antient errors. First booke of the *Masse*. c. 4. & 3.

Last of all, to shut up the point, the discovery whereof casts the Doctor upon a very foule shift, namely, *the denying of the Lyturgie to have its rise, or to be selected out of the Romane models*; wherein wee beseech your Honours, to cause him to deale, *Ob signatis tabulis*, by comparing the bookes together, and besides all the evidences alledged, if it appeare not, and that to the eye, to be what wee have said to be the truth; wee will derilinquish our suit, but if it be so, as we averre, wee desire no more of the Doctor, and all the admirers of the Lyturgie, *Sect.*

that they would deale *Candidly* with the truth with your Honours and with us, a whole Body of Petitioners; who in conſcience doe profeſſe we deſire to doe nothing againſt the truth, but for the truth, and as it becommeth not thoſe that defend the truth *fictis contendere verbis*, to skirmiſh with deviſed, or velitory palliations, as the Poet hath it even ſo, ἐλευθέρου γ' ἀνδρὸς τἀληθῆ λεγεῖν, there is nothing becommeth *candid ingenuitie* better than truth. To defend evill cunningly is no good commendation; it was no grace to the *Orator*, of whom it was ſaid *Candida de nigris, & de candentibus atra*, That he could with il abuſed eloquence, *make black white, and white blacke*, and yet, when ſuch men have done all they can, they finde that true of the *Civillian*; *Mala cauſa pluribus egit mediis, the malady of an ill cauſe ſtands ever need of more medicines than hee that undertakes the cure can afford:* for a cloſer of the point in love to the truth, wee deſire all men that have any wit, to take notice of theſe two things: the former, a man had better be tongue-tyed than appeare in an ill cauſe; the later, when they have done all they can, it will fall out with them as it did with the Scribes and Phariſees, envying that the people ſhould follow Chriſt, *Perceive you not* (ſay they) *one to another, how yee prevaile nothing; the world is gone after him.* Juſt ſo in this caſe of the worſhip of Chriſt, as it is partly begun, and ſhall be more fully accompliſhed, when they have done all that they can, all is but loſt labour, they ſhall not prevaile, the world ſhall goe after Chriſt.

Ioh. 12 19.

CHAP.

CHAP. IIII.

Of the Matter.

NOw we come to the third particular, namely, the *Subject matter of the Lyturgie*, the grain is like the *ground* it growes upon, the fruit must be like the tree; it is not possible that any wholsome sap of life should come out of a noysome and poysonous root. To give a deliniation of the matter in generall, wee can use no better expression than that of *Calvin* in his pithy letter to the *Church of Franckford*, much troubled with this *Service-booke*, where he calls it the *reliques or the leavings of popish dregs*; this may be made to appeare without contradiction, by scanning some particulars; for to go through them all would fill up a great volume; then to give a touch as briefly as we can, the *Matter is partly false*, partly *ridiculosly frivolous*, yea, and some part of it is not without a tyncture of *blasphemy*. To this effect, a *worthy* and *zealous Pastor* to that people of *Franckford*, regrating sore the troubles brought upon them by that *Service-booke*; after that he had told them that nothing must be thrust upon any Congregation, without the warrant of the Word, and for as much as that in the *English booke* there were things both *superstitious*, *impure*, and *unperfect*, which he offered to prove before all

Troubles of *Franckeford.* p. 36.

P. 38. ib. men, he would not consent that of that Church it should be received.

Sect. To come then to the first particular of the charge; concerning the *falshood* of the *Matter*, which wee will first discover in the generalls, and then come to some particulars: For the generalls we lay downe these three instances, in *false* or *corrupt translations of the word*; *additions to the word*; *and substractions*; all which the Service-booke not onely allowes, but injoynes subscription to them, being so rendered in the old Latine Bible, which translation the Service-booke injoynes to be used, and no other; yea, to which the *Ministers* were to *subscribe*, it being the most *corrupt* piece of all the *Latine translation*, none of them being found; witnesse the current of the learned *Fathers* and others, yea, the very pleaders for the Booke and that Bible; *Si in latinus exemplaribi fides est adhibenda responderit quibus, &c. If wee must believe Latine translations, you must first tell us which of them*, saith *Jerome*? Which argues the latine one fathered upon him not to be his; but of all other latine translations he damneth this most, which we are foreed to follow, as *Erasmus* testifieth of him; *Damnat superiorem translationem qua nos tamen maxime utimur*, he condemneth (saith he) that translation, meaning the *vulgar translation*, condemned also by the grand pillars of Popery, *Burgensis*, *Lyra*, *Jansenius* and others, yea, and by two Popes, *Sixtus* the fifth, and *Clement* the eighth. Lastly, we have the dict of the defendants themselves, D. *Spark*, *diebus illis*, complaining of the corruptions of the Service-booke, instanced in these two particulars: first,

Ad Damas. in preface ad 4. Evang.

for

for omiting much *Canonicall Scripture*, and putting *Apocripha* in the place of it: secondly, for appointing a *corrupt translation* to be read: to some particular instances wee come, and amongst many places we must give but a touch: we will begin with that palpable falshood, *Psal.* 105. 28. which the Booke hath thus, *They were not obedient to his Word*; but the Scripture saith, *they were not disobedient to his Word*; what directer cotradiction can there be than this? the Scripture given by inspiration of the Spirit, admitteth no contradiction. Dr. *Spark* told the Archbishop of *Canturburie*, that it was apparent by the history of their dealing in *Egypt*; that to reade, *they were not obedient to his word*, were to charge *Moses* and *Aaron* with falshood. *Sect.*

Another place abused, *Luke* 10. 1. being their Gospel for that Euangelists day, *After these things the Lord appointed other seventy also, and sent them two and two before them*; but the common Booke reade seventy two, which, though it be not in matters of faith, as the defendants answer, yet it is a corrupting of the Scripture. May we teare a mans skinne from his flesh, because we cut not the sinewes, nor breake not the bones? In a word, this is the answer of the Papists upon the place which our Writers take off. *Sect.*

But now we will evidence in a place as matter of faith, as we take it, *Gal.* 4. 5. the Service-booke readeth, *that we through election might receive the adoption that belongeth to naturall sonnes*; where the Church Bible, according to the originall hath it thus: *that we might receive the adoption of the sonnes*. For, *naturall sonnes of God* we cannot be said to be, Epistle the Sunday after the Nativity. *Eph.* 2. 3.

Nam non naſcimur, ſed renaſcimur Chriſtiani, for wee are not borne Chriſtians, but borne againe, yea, *by nature we are the children of wrath*, is there not matter here of flat contradiction, and that in a high point of faith? We will trouble you but with one other place, and that upon matter of faith too; namely, *Luke* 1.28. and 48. the Text hath it, *Hayle freely beloved*, or *having found favour*; but the Service-booke will none of that; but reade it, *hayle full of grace*, juſt with the *Rhemiſts* and the defenders of it goe upon the ſame grounds that they do, croſſing the true ſignification of the words, all ſound and learned Expoſitors, ancient and moderne, as *Pagninus*, *Vatabalus*, *Chryſoſtome*, *Beza*, Doctor *Fulke*, Doctor *Whitakers*, and others, ſorting full with *Gregorie*, *Martin*, *Reynolds*, and the reſt, and gives incouragement to *Stafford* in his *female glory*, to tell the Puritanes railingly, that *till they be good Marians*, (in his ſenſe) they ſhall never be good *Chriſtians*. There are fifteene places more in the Service-booke of this cut, but theſe are enough, and too many to be ſo abuſed.

Sect.

Sect.

Now we come to a touch of *Additions*, as the book addes three whole verſes to the 14 *Pſalme*, where a great difference is to be thought on, betweene a *Paraphraſter* and a *Tranſlater*. The former may *amplifie*; but yet in *different letter* from the Text; but the *Tranſlater* may not adde, no not from other Texts of Scripture. The grand Papiſts, the juſtifiers of this, and other ſuch ſtuffe, dare not avouch theſe verſes to be in the *Hebrew* or *Greeke* copies, no not in the Greeke Bible, ſet forth at the command of *Sextus Quintus* 1587. for the juſtifying of the

the vulgar latine, as appeares by his owne copie, written by Cardinall *Carraffe* and another Cardinall, namely, *Cajetan* avoucheth, that *Paul* in the third to the *Romanes*, had taken them from divers places of Scripture; *Sed ignorante nescio quis adjunxit, hac Psalmo* 14. But some ignorant partie, I know not who, hath added them to the 14. *Psalme*: so there is a whole verse added to the 13. *Psalme*, and an addition added to 24. *Psalm*, corrupting the Text, and applying that to *Jacob*, which is spoken of *God*, and divers additions more, which we will not reckon. P. 154. Sect.

Now, a taste of *omissions* or *leaving out*, as all the titles of the *Psalmes*, being as other holy Scripture, given by holy inspiration, and very usefull, yea, and Master *Bucer* learnedly and divinely affirmeth, *are as so many keyes to unlocke and open the doore, that letteth in to the understanding of the Psalmes*; Hallelujah is left out of the 72. *Psalme*, the Booke omitteth *Praise yee the Lord*, seventeen times, and putteh in *Gloria patri*. Lastly, amongst divers other omissions, on which wee cannot insist; the comfortable *conclusion* of the *Lords Prayer* is left out. They have drown'd in this Booke 160. Chapters, according to their owne account, of Canonicall Scripture; amongst which are whole books, as the *Chronicles*, *Canticles*, and the most part of *Apocalyps* left out, in place whereof, the *Apocripha* is placed, and that (as they say) tending more to edifying, yea, and some Chapters also, wherein are *palpable untruths*, as *Ecclesiasticus* 49. *Judith* 9. *Tobit*. 5. the last two of these Bookes, being *fabulous*, a president of these foule abuses of Scripture, are found no where in the In his Preface to the *Psalme*.

the world, but in the *popish Masse-booke*. To this we may subjoyne that prophaning grosse abuse of *Epistles* and *Gospels*, in which there are three *strange* and *remarkable* accurrences, for which there is no ground or reason; but from the *Masse-booke*, and *Masse-mongers*: First, what reason is there, that in the *Masse-booke*, and in our *Lyturgie*, the *Acts of the Apostles and Prophets*, yea, any booke of the old *Testament*, the bookes of *Genesis*, excepted by them, should be called *Epistles*, as *Acts* 7. on *Stephens* day, *Rev.* 14. on *Innocents* day, *Joel* 1. *Esay* 50. Se-
Sect. condly, there is never a full passage or whole place, but scraps and shreads, as the beginning of one Chapter, and ending of another; and in this they deale with the Word, as *Mezentius* dealt with his beds, hee cut them, and lengthened them to serve his owne cruell *humours*, and not for the good of his guests. If *Kings* will not have their writs by *confusion of names wronged*, much lesse the King of kings,
Sect. who is the God of order. Thirdly and lastly, at the *Epistles* there is silence, sitting, and what every one will; but at the *Gospels* there is standing, scraping, bowing, and a responce before and after; as every one of these were to serve some piece of *su-*
Rupert lib. 4. fol. 49. *perstition* or other: so the reasons given by Papists, are as *ridiculous* as the things are *superstitious*: it is enough to name them in generall, that the maintainers of the Lyturgie may be ashamed to alledge them, and better of their owne they have not. We therefore desire your Honours, to cast a regard-
Ierem. 1. 12. full eye upon the wronged and much abused word, and *not as passers by* (as *Jeremy* speakes) in a case much like, *but as supreame Judges* here on earth, to

vindicate

vindicate Gods dishonour done to him in his Ordinances. Gods Word, as the Fathers speake, is his *Epistle*, not in that sense they call *Prophesies Epistles*, wherein he commends many lovely favours unto us; yea, his *Testament*, wherein hee leaves and bequeathes many rich legacies to us; If Kings and Monarchs should deale so with us, would we suffer them to be abused, corrupted, altered, cut in pieces? no, we would count them our deadly enemies that should doe so, and also traytors to the King. What an eye of indignation then should your Honours cast upon such grosse abusing of the Word, of the Epistle and Will of the *Omniscient* and *Omnipotent* God; If *clipping*, *corrupting* or *counterfeit* coyning be treason by the law, how much more, and in a higher degree is it to deale thus with the Word? yea, and more than that, to maintaine this, and cause Ministers to subscribe to it, being no lesse than treason against the high and mighty God. *Culpam deprehensam pertinaciter tueri, culpa altera est, Pertinaciously to maintaine a fault openly discovered, is a greater fault than the former*, on whom, whether nation or person, will the Lord *rest upon* (saith the Lord by the Prophet *Esay*) but *upon him that trembleth at my word*, that is, a humble soule, not onely moved to obedience to it in it selfe, but further, out of that reverence that it beareth to the Word, it will not as much as in it lieth, suffer the Word to be abused by others, as one speakes of the Papists, *that corrupting the Fathers, they rather make them their sennes*, to speake what they will have them, then Fathers indeed: Just so doth that booke, and the Champions for it,

Chrysost. 2 *Thes.* 2.

Esay 66. 2.

make the Word thus dealt with *none of Gods*, but their owne; if a Miniſter adde or take away from the Service-booke, it is made matter of *inditement*, but they, it ſeemes, may adde, take away, alter, and corrupt what they will without controlment: this courſe gives a ſhrewd randcounter to our learned and orthodox Writers againſt the Papiſts, witneſſe Doctor *Fulke* his Anſwer to *Campian* diſcovering the evills of the *Apocrypha*. *Gregorie Martin* recoyls thus upon that learned worthy, that *by thoſe words hee condemned their owne Service-booke which appointed thoſe bookes to be read.*

Diſcoverie of corrupt tranſlations. *Preface. p. 9.*

Sect. Having thus proceeded againſt the *Service-book*, for its *falſe tranſlations, additions, omiſſions, miſnominations*, we come now to ſome more particular untruths in the booke, and that partly by falſe or *miſapplication* of *Scripture*, partly by *coyning things* that have no ſhew of ground for them, partly by eſtabliſhing ſome *Popiſh expoſitions*. Laſtly, by *confirming* and *preſſing* upon *Miniſters* and *people*, a heap of popiſh and Idolatrous *ceremonies*; a touch of

Sect. every one will ſuffice. For the firſt, be pleaſed to looke upon that egregiouſly abuſed place, or Chriſt abuſed and diſhonoured by their dealings with the place, namely, *Rev.* 12.7. *Michael and his Angels fought againſt the Dragon &c.* which words the Book appoints for the *Collect* for *Michaels day*; where they make *Chriſt* by miſapplying the place, a *created Angel*; for the place is meant of Chriſt; neither can it agree to any other: for which we have a cloud of witneſſes, not onely from the univerſall concourſe of the learned and orthodox Writers, as *Fathers* and *moderne Authors*, as *Auſtin*, *Ambroſe*, *Muſculus*,

Muſculus, *Calvin*, *Beza*, Doctor *Fulke*, Doctor *Willet*, and many others, but alſo from the very name *Michael*, proper onely to Chriſt, who, *verſe* 10. is called Chriſt: and further, from the ſcope of the place, to ſet out Chriſt and his Angels, encountering *Satan* and his *Angels*: and laſtly, other places of Scripture parallelling the truth of this ſenſe, *Dan.* 10. 13. & 12. 1. 1 *Theſ.* 4. 16. *Jude* 9. *Angels* here under their Generall Chriſt, are ſaid to be on earth in the *Church Militant*, for that is meant by *Heaven*, and here they are ſaid to die, which ſuiteth not with *heavenly ſpirits*: the *Rhemiſts* indeed hold cloſe to the ſenſe of the *Service-booke*, becauſe it is from their owne Maſſe-booke, and gives this as a reaſon, why *Michael* is painted fighting with a *Dragon*, both opinion and reaſon are of the like weight: now for things without colour of ground, what colour or ground is there for that ſpeech in the end of the *Magnificat*: *O Ananias*, *Azarias* and *Miſael*, *praiſe the Lord*; If this was the prayer of theſe men when they were alive, what ſenſe or reaſon that we ſhould ſpeake to them being dead, more then to others.

For *Popiſh tenents*, looke that prayer at the buriall of the dead, *That wee with this our brother, and all other our brethren departed in the true faith of thy holy Name, may have our perfect conſummation and bliſſe, both in body and ſoule*: firſt, here every one buried is a *faithfull brother*, which cannot be ſaid of every one, no, not in the *judgement of charitie*: it is true indeed, that the Prieſt of *Newgate* bid the poore condemned thieves, *provide money for their buriall, and they needed not doubt of their ſalvation*; *Sect.*

againe the words are an expreſſe Prayer, and tyed to be ſaid by the Miniſter. Now, for the *Ceremonies* having place in *Gods worſhip*, and being mans device, muſt needes be *Idols*, or *Idolatrous actions*, *Quicquid præter mandatum, eſt Idolum*; *Whatſoever is placed in Gods worſhip, without the commandement of God, is an Idol*; for none hath power to ordaine or place a Ceremonie in Chriſt his Church, but himſelfe, who is King of it. For inſtance whereof, there is a remarkable place amongſt many, *Numb.* 15.39. *And it ſhall be unto you for a fringe, that yee may looke upon it, and remember all* the Commandements of the Lord, and doe them, and that yee ſeek not after your owne heart, and your owne eyes, after which yee uſe to goe a whoring; where obſerve both the Ceremonie and ſignification to be from Gods owne appointment; and further, every device of man in Gods worſhip, is to be avoided, but againſt thoſe there are divers Treatiſes never anſwered, nor like to be, yet it ſhall not be amiſſe by one indiſſoluble argument to put all the defenders of the ceremonies to it, which is this:

That which is mans device, and hath beene an Idoll in Gods worſhip, muſt of neceſſity be an Idol ſtill in the worſhip of God. But the Ceremonies mentioned in the Service-booke, have beene Idols in Gods worſhip; as *Croſſe, Surplice, &c. Ergo*, they muſt be Idols ſtill in the worſhip of God.

The proofe of the former propoſition, is from inſtance of *Abrahams grove*, *Gen.*21.33. but being abuſed to Idolatry, as 2 *King.* 17. 10. *Jerem* 51. 2. *Eſay* 57. 5. then God forbiddeth his people the uſage of it, becauſe it was an Idol; yea, commanded

ded to *destroy* it, *Deut.* 12.13. The later propoſition none can deny. Here we might adde the foule abuſes of the *Sacraments*, as *Baptiſme*, and the *Lords Supper*, and that Jewiſh or Popiſh Inſtitution of *Churching of women*, called *Puriſication*; and that baſtardly piece of *Confirmation*, the particular enormities whereof we need not ſtand upon, they are ſo well knowne, eſpecially to your Honours, which is a part of our happineſſe: againe the Treatiſe would be too large; yet wee would not have the *Lent faſt* forgotten, which the *Patrons* of our *Liturgie* make a *religious faſt*, abuſing places of Scriptures by miſapplication of Scriptures, as *Joel* 2.12. *Math.* 6.16. 2 *Cor.* 6. 2. *Math.* 4. 10. cleare contrary to the divine law, and indiſputable prerogative of God; the *Homilies* appointed by the Law of the land, the moſt and beſt reformed Churches, and the harmony of Confeſſions, none ſiding with them in it, but Papiſts and popiſhly affected.

2. part of Homil. of faſt. *Anno quinto Eliz. C. quint.*

Now we come to touch, and but to touch upon the *foppiſh* and *fooliſh things* in the *Booke*, beſides the *fooliſh* and *ſenſleſſe tranſlations* of ſome *Pſalms*, preſſed by the *Service-booke*, as *Pſal.* 58.9. *Pſal.* 68. 30. which would be too large to ſet downe and canvaſſe. What can be ſaid for thoſe *Tautologies* and *Battologies*, uſed in the *Service-booke*, as, *Lord have mercy upon us, Chriſt have mercy upon us*, the very Popiſh *Kyrieleiſon, Chriſteleiſon* condemned, *Math.* 6. 7. the word *Battologie* here condemned, commeth, as the learned obſerve, from one *Battus* a ridiculous Poet, repeating the ſame words or verſes often, and ſo Chriſt forbiddeth *a vaine repetition of words or phraſes*; and the better the words are, the more grie-

Sect.

vous is the ſinne, ſo the vaine repetition in *Prayer is moſt odious of all*, both the heatheniſh and popiſh *Battologies* are ſtrucke dead at one blow (ſaith Mr. *Cartwright*) for mumbling up the ſame prayers againe and againe, and can theſe repetitions of ours, being the very ſame in *Engliſh* goe Scot-free? one foppery more, for wee cannot name them all, namely, that mutuall *ſalutation* betweene *Prieſt* and *people*; in theſe words, *The Lord be with you*, and *with thy ſpirit*. which Doctor *Boyce* girding at the *Novelliſts*, takes upon him to defend from *Ruth* 2.4. with many invective ſtraines, with other matter to little purpoſe: is it a good argument from *ſalutation* in *civill converſement*, to fall a *ſaluting* one another in the *worſhip* of God? If our Lord and Saviour forbad his Diſciples to *ſalute any in the way*, ſo farre as it might be any impediment to his ſervice, like unto that of *Eliſha* the Prophet; how much leſſe will Chriſt admit *ſalutations* in the *midſt* of his *ſervice*? It ſeemes their devotion is very hot, that falleth to toſſe a *ſalutation* whileſt they are upon *Gods worſhip*. Hence is that apiſh tricke in the Northerne parts, that all the *women*, eſpecially in comming into the Church, make a *curteſie* to the *Prieſt*. Doctor *Boyce*, for further confirmation, citeth the *Lyturgie* of *James*, *Chryſoſtome*, and *Baſil*, but all know (as hath been ſaid) that they who are acquainted with this ſubject, know theſe *Lyturgies* to be as *Apocryphal*, as the ſubject; the Doctor confeſſeth upon the report of *Bellarmine*, that *Tritenhemius* writ a whole booke upon *Dominus Vobiſcum*, in which are many fruitleſſe queſtions, and ſo wee are ſure the thing it ſelfe is fruitleſſe.

Luke 10. 4. 2 *King*. 4. 29

Lib. 2. *de Miſſa* c. 16. *Lib. de Script. Eccleſiaſt. fol.* 52.

CHAP.

CHAP. V.

Of the Letany.

WE come now to the laſt piece of the matter of the Lyturgie, but not the leaſt ſinfull; but rather the moſt offenſive: Namely, *the Letany*, not a *ſtump or a limb of Dagon*, but the *head of the Maſſe-booke*, appointed to be ſaid on *Sundayes*, *Wedneſdayes* and *Fridayes*, yea, and at other times, if the Ordinarie appoint it: of this it may truly be ſaid, as one ſaid of the Phariſies ſinne, that it was *either the ſinne of the holy Ghoſt, or a ſinne very nigh it*; ſo the *Letany is either blaſphemie*, or very nigh *blaſphemie*: upon theſe dayes one of every houſe muſt be preſent; ſetting a note of ſome preheminency, both upon theſe weeke dayes and the Service, yea, from the *Etymologie* of the word λειτανία or *Letany*, the defenders of it will have it to be a more *ſerious* and *cordiall prayer* than others: it is obſerved by the learned, that the Antients had the order and manner of the *Letany* from the *Heathens*, as *Dionyſius Halicarnaſſius* witneſſeth, and *Cauſabon* obſerveth in theſe words: λειτανίας ποιεῖσθαι πρὸς θεῶν βώμους, the Letanies or Supplications about the altars of their gods. *Polybius* renders the words very *handſomely* and *ſignificantly* by the word, μαγγανεύειν πρὸς τοὺς θεοὺς, which ſignifieth to *intice the gods by blandiſhing allurements*; theſe words & others uſed

Toſſan. in Matth. 12.

Canon. 15.

Seravius in Lucan. Caſſan. in Lturg. P. 24. Exercit. p. 237.

used by humane Writers to the same purpose, as by *Homer* and others, falls in with the same fault, that our Saviour accuseth the Pharisees of, namely, *vaine repetition and multitude of words, for which*, saith Christ, *they thinke to be heard.* Now this Letany is a very *fascinating fardel of tautologies* and *Battologies*, besides its other faults; in this *Letany* there is, *Lord deliver us* eight times, *Heare us we beseech thee* twenty times: to omit many desires to be delivered from things from which there is not the least appearance, no more than of the *french pox*, *the danger of being drunke at a Whitson ale*, or *having a purse cut at a stage play, and not so much.* In that prayer to be delivered from *fornication*, what meaneth that addition, and *from all other deadly sin*, as *though some sin were not deadly.* Againe, after a *tautologicall* summing up, and repetition of the titles and Elogies of the Trinity tossed with responses, they fall on in a heathenish way to act the word *Letany* or *Maggany*, as it is well rendered, namely, as it were to *conjure*; and as if the divell were now to be dispossest (which no Priest must dare to doe by the Canon without license from the *Ordinary*) they would use the very same pieces, namely, *By the mysterie of thy holy incarnation, by thy holy nativity and circumcision; by thy baptisme, fasting and temptation; by thine agony and bloody sweat; by thy crosse and passion; by thy precious death and buriall, and by the comming of the holy Ghost; Good Lord deliver us.* This piece of the popish *Masse-booke*, whence wee have it, is no better than that *conjuring* or *juggling* of the *Magitians*, whereby they seemed to imitate *Moses* his *working* of *miracles*, which they did not, as the learned

Matt. 6.7.

learned in that art testifie without *Magick spels*; they use *ridiculous invocations*, saith the same Author, and to be the *invocations* in the *Letany*; and the better the words are, as we have said, the more grievous the abuse: and that wee may not come short of the *Papists Idolizing* of this *Letany*, we have not onely our ordinary and *weekly Letanies*, but also our *annuall* or *yeerely Letanies* acted in *procession*. It is true wee have left out the *Saints* in our *Liturgie*, that was too grosse; but had the *Laudenses* got their colours fixed ere this, the Letany had beene *stuncked* with this stuffe. But why did they *expunge* that *suffrage* in King *Edward* his Booke *against the Pope, From the tyrannie of the Bishop of Rome, good Lord deliver us*? To shut up this cursory triall of the matter (for it is no more) how can the *Service-booke-men* justifie these words of the Collect on the 12th. Sunday after *Trinity*, *giving unto us that which our prayer dare not presume to aske*? It is true, we obtaine more than we pray for; but what we dare not pray for, either in act or desire, wee shall never obtaine. *Porph.* in his doubts.

The summe of that which hath beene said wee bring up into this Argument.

That service, the matter or bulke whereof is partly false, partly fooliſh and frivolous, should not be presented unto God.

But the parts of the *Service-booke*, whether *essentiall* or *integrall*, are such, as hath been fully proved.

Therefore they should not be presented to God.

We humbly intreat your Honours to lay this argument in the ballance of truth, and if it weigh downe the *Service-booke*, let the said Booke, wee *pray* you, be cast out of the Sanctuary as light.

CHAP. VI.

Of the Manner.

NOw we come to the fourth particular, namely, the *forme* or *manner*, which is large, as *exorbitant* and *offensive*, as the *matter*, the *forme* is the *essence* of a thing; say the matter were good, and
2 *Sam.* 6. the manner naught, God would never like it: for the old Proverbe is true, *God loves Adverbs better than Adjectives: Bene* better than *Bonum.* It was a good worke in *David*, to bring up the *Arke* from the house of *Aminadab*; but one *Philistine Ceremony* spoyled the whole worke. *David* therefore acknowledged the *breach* to be made, because *they*
1 *Chron.* 15. 13. *sought him not in order*; when our Saviour taught his followers to pray in that *plat-forme* of *prayer*,
Cyprian. which a Father calls the *foundation of all our prayers*; he layeth not downe only the *matter*, but also the
2 *Tim.* 1. 13. *forme when yee pray, pray thus, after this manner, hold fast* (saith the Apostle) *the forme of sound words*, which thou hast heard of me, &c. where he layeth downe, not onely the *matter* of *preaching*, but also the *forme*; even so should prayer have a *forme* of *sound words*. Conformers to the *Service-booke* make
1 *Cor.* 14 40. *Jonas* his gourd, of one place of Scripture: *Let all things be done according to order and decencie.* But as the place is no shelter for them, so we wonder that they

they cannot see the grosse *disorder* of the *Service-booke* and *Ceremonies*, and still call for order. The *Apostle* rejected to see the order of the *Collossians*; but it would have grieved him exceedingly to have seene the *disorder* of the service: as he grieved at the *superstition* of the *Athenians*: for it is *will-worship* which the Apostle condemneth in the same place of the *Collossians*; but to some particulars, and first to the *Minister*, *whose change of voyce, posture and place* is strange and ridiculous: for the first, he must say some prayers with a loud voyce, not all: what can be the reason of this? but that of the of the *Masse-priests*, that there are some *mysteries*: *Tanquam sacra Cereris*, that the *prophane Laickes* should not heare. Secondly, for his *posture*, besides the *windings*, *turnings* and *cringes*, his face must be sometimes towards the *people* & sometimes his backe. Thirdly, the *Priest* saies somewhat in the *Church*, somwhat in the *Chancell*, getting himselfe from the people as farre as he can, as if there were some out-fall betweene him and the people, or, as if he were, the *High Priest* gone into the *holy of holies*. In the second place comes the *unmannerly handling* of the *matter*: first, they have many short *Collects*, but a *long* and *tedious service*; the *persecuted Christians* indeed, made short prayers upon the feare of the enemies approches, when they were forced to flie. A good foundation we acknowledge; but to turne this into a generall and continued rule, will make but a scurvie building. Now, to the rest of the short cuts and shreds, rather *wishes* than *prayers*, (as Master *Cartwright* truely calls them) for which D^r. *Boyce* fall foule upon him with an invective

a *Col.* 5.

Verse 23.

Lib. 1. *p.* 38. *Lib.* 3. *p.* 210.

declaration, not with refutation, which course suits not with learning, much lesse with a *Minister*, *calling it a rude speech, savouring more of the shop than of the Schoole*: but the abilities of the man is far above his calumny; and why doth not he fall a railing at him for answering the *Rhemists*, in charging the *Masse-booke* with the selfesame fault, where he calls them *short shreds, patched up together, to make a wearisome service upon the long last*; what patched *petitions*? how *scatteringly* and *disorderly* divided, to the number of thirtie or fortie? what *interrupting pauses* and *posting* on againe, with, *Let us pray*? In this they are like unto little Girles, who setting themselves, as tho they would sew, they cut abundance of cloth into useleſſe shreds, doing no good, but hurt, and yet for further discovery of this *unmethodicall* and *unmannerly* dealing, let us put this quere to the maintainers of this patched *service*, that Mast. *Cartwright* puts to the *Papists* for the *mammocks* of their *Masse booke*. *If such a suit* (saith he) *were offered to a mortall man, would he not rather thinke himselfe mocked by the suppliant than honoured*? After the same manner speakes God to the Jewes: *Offer this now to thy Governour, will he be pleased with thee, or accept thy person, saith the Lord of hosts*? and if any object, that God speakes there of the *blind* and the *lame*; the answer is easily made; whatsoever is not of God, in his *service*, for *matter* or *manner*, it is *blinde* and *lame*: for the closure of this *dismembring* of *Gods service*, we annex the *tossing* or *driving* the *service* between the *Priest* and the *people*; for either the *people* pray with the *Priest*, or they *repeat* his *prayer*, or they adde some *responses* or *answers*, all unsuitable

In his *Comment. on Dominus Vobiscum.*

Math. 6. 7.

Ibid.

Malach. 1. 8.

to

to Gods ſervice. Sir *Thomas Moore* was ſo zealous in this way, that he did officiate at the Maſſe in his Surplice. If the *Miniſter* be Gods mouth and the peoples, and ſtand betweene them *in things pertaining unto God*, is it not a groſſe abſurdity? that when an Ambaſſador of *State* is delivering an Ambaſſage to the King, that the ſtanders by or attendance, though much concerned in the buſineſſe, ſhould ſet in with the Ambaſſadors ſpeech, or repeat what he ſaith, or interrupt his ſpeech, with a pauſe of a reſponſe. This interrupting courſe in *Gods worſhip*, is every way more groſſe, as much as the *high* and *dreadfull God* is greater than the greateſt *King*; and we are to take notice that God will not be *mocked*. To ſhut up the point, one thing we cannot but wonder at, why the *popiſh Prelaticall Prieſts* doe admit the *common people* a ſhare in *ſaying* of *ſervice*, who will not have the people in any caſe to *try*, much leſſe to *judge* of the *doctrines* of their *teachers*, abuſing the very Scripture that makes againſt them; for they call themſelves the *Clergie*, alluding to the name, κλῆρος, which ſignifieth the *lot* or *portion*, arrogating to themſelves the *Lord* to be their *portion*, and *they* to be the *Lords*. But by way of *oppoſition* they account the people no better than *unhallowed* or *carnall* people, calling themſelves abuſively by the name of *ſpirituall*, which with the former name *Portion*, agreeth to all Gods people; but wee conceive the reaſon to be this, that by filling their braines with the froth of that ſtuffe, and their mouths with that confuſed noyſe of words (which the moſt of them regard no more than the foole of *Windſor*, that could ſing all

Heb. 2.17.

Gal. 6. 7.

Acts 17. 1 3.

1 *Pet.* 5.

Pſal. 16.5.

1 *Cor.* 2 15.

Gal 6. 1.

the service, and how should God regard it, this they doe (we say) to shut them out from the *soule-saving word*, and the Word from them, and then the Priests *beare rule*, or *tyrannize* over them at their pleasure. Now we have done with the Arguments arising from the *Essentiall Bulke* or *Integrall parts* of the *Booke*; whence wee desire your Honours to consider, how from foure impregnable arguments, namely, from the *Name*, the *rise*, the *matter* and *forme*, or *manner*, wee have necessarily evinced the *Ejection* of the *Service-booke*, all which wee briefly summe up thus: That worship of God which for *Name*, *Originall*, *Matter* and *Manner* is naught all over, is not to be suffered, head nor taile, but wholly to be cast out of Gods House.

But the *Lyturgie* or *Serice-booke* is such a worship,&c. Therefore it is to be cast out.

CHAP. VII.

Of the Effects.

FRom Arguments taken from the *Nature* of the *thing*, we come to some Arguments *Collaterall*, yet forcible enough to evince both the *Equity* and the *Necessity* of our desire: and first from the ill *Effects* of the *Booke*, and that not *accidentally*, which might haply excuse the *Cause*, but *properly* and *originally*, holding alwayes, *in tali vel in tanto*, an evill effect, argues alwayes an evill cause, an evill Bird comes

comes alwayes of an evill egge, as bad fruit of a bad tree; yea the evill cause is alwayes worse than effect. *Nam propter quod aliquid tale est illud ipsum est magis tale, that which makes a thing evill is worse it selfe:* For methods sake wee will reduce the evills of the Service-booke into *foure heads*, distinguished from their severall *objects:* as, first it sheweth its evill effects upon the *Ministers:* secondly upon the *Ordinances:* thirdly, upon the *People:* fourthly, against *God* most of all. *Sect.* First, upon the *Ministers*, it worketh pernitiously, whether they be *good* or *bad work-men*, or no *work-men*; to instance in the later, where *Ministers should be apt to teach, furnished with old and new Seers, Watchmen, Begetters of sonnes unto God, and builders up of the body of Christ*; but this Booke settles such blinde *fellowes* over people, who can neither *feed* nor *leade*, what wee pray you, is the *procreant* and *conservant* cause of *dumbe dogs that cannot barke; idle shepheards, saying* Sir *Johns; meere surplice and Service-booke-men*, such as cannot doe so much as a Porter in his frocke; for he doth service, and the *Priest* onely *sayes service:* is it not the Service-booke? A *Priest* in *London*, when he heard the Service-booke should downe, made this his maine *argument*, or rather *Idlement*; why, it should not: If they remove the *Service-booke* (saith hee) *what shall all the reading Ministers doe, they must goe begge, starve or steale, for worke they cannot:* (the words were to this effect) not remembring the Apostles principle, *He that will not labour shall not eate.* Some yeeres agoe, a very godly man being convented before that *high-commission*, was asked by some of them what hee thought of the

2 *Tim.* 3.3. *Mat.* 13. 52. 1 *Sam.* 9. 9. *Esay* 56. 10. 1 *Cor.* 4. 15. *Eph.* 4. 11.

2 *Thes.* 3. 10.

Service-

Service-booke, the man being afraid to deliver his opinion of such a *piece* of *ordnance* mounted, fully charged upon him, the great *Canoniers* sitting by ready to give fire; yet with much ado plucking up his spirits, he told them freely, that it was a *halter to leade a blinde horse to the water*: such dumb *dogges*, or *devouring Caterpillers*, may rightly be called as the Prophet speaketh, *Foolish shepheards*, and so the
Zach. 11. 15. *Service-booke*, the *Instrument of a foolish shepheard*, they truck away their souls, and the souls of others for a crust; are they not then *errant fooles*? And this foolish instrument the Service-booke is the *Broker* in this unhappy bargaine. *Sect.* There are another
Phil. 3. 2. vers. 18. sort of *bad Ministers*, who will not be idle, (as they say) but they are very ill *exercised*; such the *Apostle* calls *evill workers*, *dogs*, *enemies to the crosse of Christ*. The Apostle bids us, *beware of such*; but indeed
Phil. 1. 15. ours are worse than those false Apostles: for they *preached Christ, though of envie*, but ours preach *error, heresies, blasphemies, and calumnies out of envie, and not Christ*. Were there ever the like accusations heard of for *number* and *nature*, as hath beene laid against those *unparalleld Ministers*, for *vilenesse*, both in *living* and *preaching*? The *Goliah* his *staffe*, wherwith they maintain all this, and all their brags against the *hoast* of *Israel*, is the *Service-booke*, which is the *Helena* of the *Hierarchie*, the strict and totall observation whereof, *Lincolne Articles* doe punctually appoint. To those we might adjoyne *Non-residents* and *Pluralists*, who knowing that *service* will serve the turne, can have choyce of *Readers* to serve their *Cures* at a cheape rate. In *Kent* a Common *Fidler* read *service* for twelvepence a weeke:

weeke: In another place, a *Blacke-smith* did the like; yea, the *Prelates* themselves trade in this commodity, when they have an *old off-cast servant*, the ruines of a *prophane wretch*, good for *nothing*, then make a *Priest* on him. Witnesse a *Prelates porter* made *Priest* of *Paddington*. One that wee all know, *diebus illis*, Chaplaine to a great *Officer* of *State*, but now a *proud Prelate*, in the time of his *Chaplainry*, possessed three *Benefices*, to the value of seven hundred pounds a yeere, or thereabout, allowing nothing out of all this for the feeding of so many flockes, save *ten pounds* a piece, or there abouts, to three poore *Curates*, with a *number* of cast *service-books*, which are no good meat, neither cold nor hot, yea, had not this *Service-booke* beene, this man and others could never have beene so *unconscionable*.

Yet further, the *Service-booke* hath been the *bane* of many good *Ministers*, and that of two sorts, *Conformers*, and *Non-conformers*; the later of whom were deprived of their *Ministery*, dearer to them than their lives, cast out of their *Freeholds*, against the Law of the Land, *Excommunicated*, *Imprisoned*, their families *dissolved*, *cashiered* from all *Callings*, yea, their very being through calumnies and injuries thrust at; so that with *Fimbria* against *Scævola*, they quarrelled with them, *Quod totum ferrum in se non receperant*, that they received not the whole deadly weapon into their body; and what the quarrell, but the *Service-booke*? To which the *Ministers* must not onely *conforme*, but also *subscribe*; as to foure bookes more, some of which (it may be) they had never seene: that *nothing in them was* *Sect.* *Tul.*

contrary to the Word of God, *Monſtrum horrendum*, O fearefull *ſinne* to father *Falſhood*, and *lyes* upon God, for which the Lord may juſtly quarrell with this Nation!

Now, for the *godly* and *painfull Miniſters*, yet *conforming* and *ſubſcribing*; the *Service-booke* was a heavie burthen to them, and they groaned under the *rigour* of the *ſervice*; it may be ſaid of the Service-booke, as it was ſaid of *Gath* in another kinde, namely, it was *Metheg Amath*, the bridle *of the hilly tract*, or *ſtrength of the Phyliſtians*: ſo the Booke was the ſtrength of the *Philiſtim Prelacie*, and a bridle with a *Curbing bit, to ſtop, to wind and turne* them at their pleaſure, yea, ſometime to *cut* them in the *mouth*, if they delivered any ſuch part of Gods counſell as touched their Copi-hold; beſides the ſcoffing calumnies that the *Prelates* and their *Janyzaries* would put upon them; how did they grieve the ſoules of divers worthy men, that divers of them were forced to break through that *Egyptian-bondage*, with danger of their liberties and lives, if they had beene reached by the *Prelates* ill *Angels*, but flying with the *woman* into the *Wilderneſſe*, *the flood* of the Service-booke out of the *mouth of the Serpent* was ſent after them, but both fire and water conſpired to the devouring of it; witneſſe its arrivall at new *England*, two fellowes being drunke, addreſſed themſelves by water to diſperſe ſome bundels of them, one of them ſwearing, that he would have a pipe of Tobacco in deſpight of the divell, ſtriking fire, the ſparks fell into a brarell of Gunpowder, which blew both men and bookes all into the ayre; the men were ſaved

by

by ſwimming in the water, and the Lyturgie ſunck when it could not ſwim, and ſo we hope it ſhall. Some of us heard a painfull *Miniſter* complaine, with abundance of teares, a little before his death, *That ſo long as he, and ſuch as hee carried the Prelates fardell after them*, they would never downe. We will ſhut up this point with a very *remarkable obſervation*; though God made *conforming Miniſters*, being the *Diſpenſers* of his *word* the *means*, to turne many from their *evill wayes*, yet this proved for the moſt part, but in the point of *life* and *converſation*, and not in point of *purity* of *worſhip*, according to our Lord and Maſters practice upon his patient, that Samaritan woman, whom hee reclaimeth not onely from *uncleanneſſe of life*, but alſo from a *polluted worſhip*; the woman here is not onely touched in conſcience for her evill life, but alſo deſires to be rectified in the caſe of *Religion*. Chriſt healeth her of both thoſe *diſeaſes*, and having given check (as a Father obſerveth) both to the arrogancie of the *Samaritans* and of the *Jewes*; for the later was faulty as well as the former, though not in the like degree: he laieth downe an undeceivable rule for both, that they, and all who will *worſhip God acceptably, muſt worſhip him in ſpirit and in truth*, in *ſpirit*, that is oppoſed *to bodily ſervice*, as *waſhings, anoyntings, garments, &c.* In *truth*, that is oppoſed to *ſhadowes* and *figures*, whereof *Chriſt* is the *ſubſtance* and the body; ſuch *converts* then as will reap comfort out of reſpect had unto *all Gods Commandements*, they muſt come downe from *the mountains of impure worſhip*. *Auſtin* hath a prety ſaying upon this, that *hee that will draw neere to God, muſt come*

Ierem. 23. 23.

Ioh. 4. 23. 24.

Cyril.

Tractat. 15. *in Iohn.*

downe from his owne mountaine, or *from the mountaine of his owne device in Gods worship*; it is a duty laid on Christs Messengers, in *preparing* of his *way*, to lay those *mountaines levell* as well as others; but the good men durst not meddle with the *Gerezim* of the Service-booke, because they were captives to it, and partly because the *Philistims* that kept it would fall upon them.

Sect. We come in the *second place*, to the *Ordinances* blocked up by the booke, as close as the *Ministers*; we must give but a touch: as our *Lyturgian Massemongers* esteeme more of the *Service* than *Preaching*, so they justle out, and keepe out *preaching* with it. For the former, let *Howson* speake, not being ashamed to assert, that *preaching is no part of divine worship* agreeable to that *Canon* of the constitution, *Anno* 1603. making a cleare and positive distinction betweene *preaching* and *worship*, in these words, *in time of divine Worship*, or *Preaching*. And for the later, we will cite but one testimony for brevities sake, namely, from the same *Canons*, *If any Minister having subscribed to the Articles, and to the Lyturgie, and to the Rites and Ceremonies therein contained, doe afterward omit any thing, hee is liable to the penalty of suspension for one moneth, and after that, if he amend not, to excommunication*: and lastly, *if he continue so the third moneth, to total deprivation*; they have their patterne from Pope *Pius* the fifth, who made the same *impious sanction*, for the *Breviary*, *that at no time, nor in any case, any thing thereof should be omitted*: yea, the *Congregations* of *London* have had too much experience of *Service* for *Sermons*, *which exchange is very robbery*, contrary to the Proverbe;

Serm. on Psal. 118. *p.* 78.

Canon 19.

for

for it is ordinary with the *Journey-men Levites* and *Letany-priests* to spinne out all the time, in making up that *course thred, of the Service* that is allotted for *Sermon*; and this they doe of malice, like the dog in the manger; but were it good, they would never be so eager upon it; for the *Country priests* will cast it through a riddle, and curtall it to be waste, to gaine a long after-noone for *prophane sports*; but judge yee *Honourable Senators*, if this be not a miserable *case*, that *Hagar should not onely insult over Sarah*, but also thrust her out of her owne house. How *unreasonable*, yea, how *dangerous* a thing it is, that the *wholsome* and *soule-saving Word* of the *Lord Jesus*, should give place to a *fardell* of *mens devices* in the worship of God.

Wee come now in the *third place*, to the *People*: *Sect.* there are three things of note in every common-wealth, λαὸς, ναὸς, νόμος, *the People*, *Religion*, and *Law*; the Service-booke intrencheth upon all these: as first upon the *Law*, in so many particulars, though we cannot name them all, that it justly may be called *Nomomastix, a scourge to the Law*, we will instance in one or two particulars: first by the Law of *England*, *no Clergie-man to the very Pope himselfe, shall beare any Rule, or Exercise any Jurisdiction, Nisi in rebus spiritualibus, Except in spirituall things*: witnesse the second *Lawyer* that ever wrote of our Lawes, namely, * *Bracton*, who lived in the time of King *Henry* the third, when *Popery* was in the *Ruffe*; for a little before, in King *John* his time, the *Crowne of England* was at the *Popes disposing*, which I alledge the rather, to shew the *Insolency* and *Impudency* of our *Prelates managing* of the Service-booke against the

* *Lib.* 1. *fol.* 5. *n.* 2.

Law, to which Booke if *Miniſters* will not *conforme* and *ſubſcribe*, they out them of their freeholds, contrary to *right* and *law*; the iniquity of which courſe, hath beene clearly manifeſted in *Caudryes Caſe*. Another witneſſe yet more antient appears in this particular, namely, * *Glanvill*, the firſt that ever writ of our Lawes, in the time of King *Henry* the ſecond, under whom the ſaid Authour was *Lord Chiefe Juſtice*; and ſpeaking of the Caſe of the triall of advowſons belonging (as he alledgeth) *Ad Coronam & dignitatem Regiam*, To the pleas of the Crowne; he produceth a prohibition to the ſpirituall Court, which he calleth *Curiam Chriſtianitatis*, that they meddle not with the matter, though it might ſeeme *collatterally* to belong unto their *Courts*; and if they ſhould perſiſt after the *prohibition*, then they are commanded by apparance to anſwer it in the *Kings Bench*. But how many of the *Kings Prohibitions* have beene ſlighted by the *High Commiſſion*, threatning thoſe that have brought them, the *Caſe then depending*, having its riſe from that *Service booke*.

* *Lib. 4 fol. 32. c.6.*

Sect. Another Inſtance we will cite of their *incountering* of the Laws, it is decreed, that *Eccleſiaſticall power ſhall neither Impriſon nor fine, except in caſe of matation of Penance*: but how many good Chriſtians, both Miniſters, and others, have been not only Fined more then they were worth, but alſo cloſly Impriſoned in the *naſtieſt dogholes* they could deviſe, never parting with them till their breath departed from them; and what was the ground of all theſe Illegall and cruell courſes contrary to the Common and Statute Laws? but *Non-conformity*

Statut. Articule cleri. c.1. Fitzherb. de natur. brev. fol. 51. Edw.3 c.6.

mity to that Service booke and Ceremonies. We might be large in this point, but the Treatiſe will not beare it, only we pray your Honours, who are *Judices & Vindices Legis*, the Judges and revengers of the Laws and breaches thereof, to look upon this Law-deſtroying-piece, and to manifeſt that the Law of *God* is in your *hearts*, with which it cannot conſiſt; caſt it out of *Gods houſe*, that he may delight to dwell amongſt us.

In the Second place, for the Service Books affronting of Religion, ſomwhat hath been ſayd, and more we have to ſay in the Fourth *Evill Effect*, namely againſt *God*: but now a little more of its Malignity againſt the People, wherein we will be briefe. People are of two ſorts, Good and Bad: how the better ſort have ſuffered from this Iron Furnace, it is more then manifeſt; in ſpoyling of their Goods, loſſe of Liberty, deſolating of their Families, being forced to wander from place to place, their nigh friends and acquaintance, not daring through feare to lodge them; at laſt forced either to forſake their native ſoyle, and deareſt friends, with no ſmall griefe, *genio patriæ plangente*, the genius of their Countrey, to ſpeake with *Lypſius lamenting after them*; or if they ſtaid by it, and were catched in the *Prelates* clutches, they told them when they petitioned, they ſhould lye till their bones rotted, as Doctor *Abbot* then *Prelate* of *Canturbury*, ſaid of Maſter *Baits*, whom they ſtifled in the Gate-houſe, and all this, becauſe they could not eate and ſwallow down, to the choking of their conſcience the *Arſnical gobblers* of that poyſonable Booke, which is worſe than the *Iron furnace*, (for ſo *Sect.* *Deut.* 4. 20.

the

the ſpirit termes it.) Gods people came out of that, but the furnace heated for the *not adoring* by their *Service-booke*, as *Nebuchadnezzers* for not *adoring* of his *Idoll*, did ordinarily conſume ſuch as were caſt into it; ſo that it became like the *Lyons Denne*, whereof the Poet ſpeakes:

Omnia te adverſum ſpectantia, nulla retrorſum.

Many impreſſions of ingreſſe, but *none of regreſſe*; but is this all: no, though it be too much, if any out of their *zeale to Gods worſhip*, ſtand up in oppoſition againſt that *Goliah*, willing to redeem and buy the truth at whatſoever rate they ſhall buy it. Indeed, if the adverſaries may have their will, not only with *hands, ſpoiling of their houſes, expoſing* of their *families* to all *manner of miſeries*, but alſo with *blowes*, & that not of an *ordinary ſize*, but with *torments* & *tortures* unparalleld, as *cutting*, *branding*, *ſlitting*, *whipping*, beſides ſhamefull *pilloring*, with *cenſures* of fines upon one, more than they were all worth; after all this, they cannot ſatisfie their rage in deviſing *Golgotha's* bad enough, wherein to draine out their hearts bloods, being deprived of the company of their wives, families and friends, and uſed worſe than dogs. Of ſuch heavie inflictions upon Miniſters and Gods people, we profeſſe wee never read nor heard, neither under the *Heathen Rome*, nor *Antichriſtian Romes perſecution*; for though they tortured the *Martyrs of Chriſt*, yet they rid them out of their miſeries with their lives, yea, the cruelleſt kind of *American Savages*, called the *Mohaukes*, though they fattened their *captive Chriſtians* to the ſlaughter, yet they eat them up at once; but the *Service-booke* Savages eate the ſervants of God by

piece-

piece-meal, keeping them alive (if it may be called a life) *Vt ſentiant ſe mori*, that they may be the more *ſenſible* of their *dying*. One inſtance, and but one occurs to our reading, that hath ſome reſemblance of this dealing. *Catulus*, to revenge his brothers death, deſired *Sylla* to let him have *Marius* his brother to revenge himſelfe upon, who is ſaid thus to torment him: *Caligula.*

Cum laceros artus æquataq; vulnera membris; *Lucan l. 2.*
Vidimus, & toto quamvis in corpore cæſo; *p. 33.*
Nil animæ letale datum, &c.

Which a Poet Engliſheth thus:

His mangled joynts, as many wounds as limbs; *May.*
We ſee, yet no wound deadly given to him,
Through his ſpoyl'd body an example rare
Of cruelty, a dying life to ſpare.

Yet this *Catulus* did ſo but with *one*, but our Catuli, *Sic canibus ſimiles* ——
Like old dogs, have filled their ſhambles with many, the aforeſaid *Poet* gives a good reaſon for it in theſe words: *Nullus ſemel ore receptus, pollutus patitur ſanguis manſueſcere fauces*, Engliſhed thus: *never againe grow thoſe jawes pure that blood did once diſtaine*; and why are theſe harmleſſe men made worſe than ſheepe to the ſlanghter; but that they meddle with *Diana*, the *Service-booke*, and the Maſter and Wardens of that Company, who may truely ſay with *Demetrius*, ἐκ ταύτης τῆς ἐργασίας εὐπαρίζομεν, *By this craft wee get our goods*; ſo we have better grounds than *Zypporah* had, *calling Moſes a bloody husband*, to ſay and maintaine it, that the *Service-booke* is a *bloody* booke. Another ſort of Gods people there were, who were ſo terrified with the cruell uſage *Lucan. l. 1. p. 14.* *May.* *Acts 19.25.*

of their brethren, that either they durſt not ſearch into the rottenneſſe of this *Piece*, and ſo like blind men that ſwallowed many flies; and ſome, it may be, that did ſee the evill of it durſt not avoid it, for feare of a worſe turne from the *Scribes* and *Phariſees*, then *caſting out of the Synagogue*.

Ioh. 12. 42.

Sect. Laſtly, ſome *people profeſſing the Lord Jeſus*, and having been very uſefull in Gods Houſe, by the neceſſary avoyding of this quicke-ſand, have for want of good take heed, been caſt upon the rocks of *Seperation*, *Anabaptiſme*, and other unſound *Tenents*, which hath made a very great breach in profeſſion. For which ſee more in *Zyons plea*: and though the riſe of *Separatiſme* and other *Sects*, be there juſtly charged upon the *Hyerarchie*, yet by ſhunning of this ſowre paſture, they fall unadviſedly foule, on *breaking* of the *hedge*.

P. 84. 85. 86.

Sect. Now we come to the *worſer ſort of people*, of whom we may truly ſay, that which the *Phariſees* ſaid falſly of Chriſt. *A curſed people, not knowing the Law*, all the provocations in the Land, have not made havocke of ſo many ſoules, eſpecially under colour of good, as this hath done, if *Ignorance be the mother of deſtruction*, then much *guilt* lieth upon the *Service-booke*. *Where there is no viſion, the people muſt periſh*, or in the firſt language, *are left naked*? So how many Congregations are ſtript ſtark naked of the Word in this Land, in ſome of which it is well knowne, there hath ſcarce beene a *Sermon* in an age; and in moſt places where they have preaching, it is neither *Seed to beget*, nor *Bread to feed upon*. And what *makes* this *nakedneſſe* but the *Lyturgie*? which is *enmity*, both to *good Miniſters* and *Miniſtery*: For as

Prov. 29. 18.

the

the *Ivie* which winding it ſelfe about the *Vine*, drawes the ſap and ſpirit out of it; ſo the *advancement* of this *Lyturgie*, leaves neither *life* nor *ſpirit* in the *Ordinance* of the Word; and being *like prieſt like people, love to have it ſo:* for the *Lyturgie* will never bring them out of the deadly *Lythargie* of ſinne; it will never awake the ſoule, nor pierce the conſcience, and therefore they love it, as *Micah* did his *Idoll*. But let a man of God, by the light of the Word, diſcover their wretched condition, he had as good ſtirre in a *Hornets neſt*, they will quickly hunt him and purſue him to the *Lyons Den*, if they can; but (God be bleſſed for it) the *Beaſts* are in *chaſe themſelves*. The love and liking of *evill men* unto this *Booke*, is an evidence of the *badneſſe* of it; for if it were *Gods Ordinance* they would hate it, as they doe the *Ordinances* of *God*; as *Iſaak* tooke *Abimelech* his ſending of him away for a *token of his hatred:* ſo when a *ſoule-hating people ſet away the Word*, and *cleave* to the *Service*, or the *Service joyned*, it may be with ſome *dead Miniſterie*, then it is a token they hate the *former*, and love the *later*. *A worthy Miniſter* went to viſit one of his flocke upon his death-bed, a man of *quallity*, for the *world*, but an *enemy* to *goodneſſe*; the *Miniſter* groping the pulſe of his eſtate, *hee asked the Miniſter what he thought of the Biſhop of Canturbury*, which the *Miniſter* waving (it being dangerous then to call a ſpade a ſpade) *hee asked the party if hee would pray with him, he replyed yea, if hee would doe it on the Booke of Common-prayer*. To ſhut up this point, we will make but generall mention of the troubles which this Booke did bring upon the *Engliſh exiles* in

Iudg. 17.

Gen. 26. 27.

forraigne Nations in the time of the *Marian* perſecution, for the information in the particulars whereof, wee referre you to a Booke called *The troubles of Franckford*, where from their firſt erecting of a Church in *Franckford*, *Anno* 1554. this *Book* and the *Patrons* thereof, never left perſecuting of thoſe that could not brooke it, till after the death of Queene *Mary* they returned home: in theſe troubles we commend *three things to conſideration*: *Firſt*, in all theſe broyles and unchriſtian vexations, the maintainers of the Booke dealt both *maliciouſly* and *fraudulently* with the other party. The *ſecond thing*, the *Patrons* of the *Booke*, could not alledge any thing for it, and for others that they held, but ſuch *Popiſh ſtuffe* as they did foot upon.

Laſtly, ſome of thoſe *Patrons* upon their returne, became perſecutors of ſuch as ſtood for the whole truth.

Sect. The laſt *Evill effect*, but not the *leaſt*, is, againſt *God*, we meane *directly*, or more *immediately*, for *indirectly* all the other *Effects* were againſt *God*; but as all ſin provokes *God*, ſo *corrupt worſhip* is that ſin againſt which the *jealouſie* of *God* is *inflamed*, and he becomes a *conſuming fire*; yea, the Lord calleth ſuch *worſhip* by way of *tranſcendencie abomination*. If *Moſes* would not *ſacrifice* in *Egypt*, becauſe it was an abomination to the *Lord*, (as hath beene ſaid) why ſhould wee provoke the *Lord* by *abominable* ſervice. All *ſyſtems* of *Theologie* are full of this in the *Theſi*, therefore we will not inſiſt upon it, but come as briefly as wee can, to adde ſomething, to that which hath beene ſpoken of the *Hypotheſis* or *Service-booke*, which Maſter *Calvin* calleth (as hath beene

Exod. 20. 5. *Deut.* 4. 24. *Deut.* 12. 30. 31. 2 *King.* 23. 15. *Exod.* 8 27.

beene said in his letter to *Franckford, the leavings of the popish dregs*: so the papisticall Ceremonies therein contained, are truly called by that *Franckford Booke burthens, yokes* and *clogs*, to Gods *People* and his *service*; besides those which have beene names, wee will speake but a word or two more, namely, of *Festivall dayes*, to *Saints*, at least *transitivê*, though not *determinativê*, as the *Papists* excuse their *Idolatry*. The other is *kneeling* at the *Communion*; the former is an *intrenching* upon *Gods prerogative*: For *none can appoint an holy day, but he who hath made the dayes*, and hath all power in his owne hand, which is cleare; first, from the *denomination* of them in both *Testaments*; in the *old* they are called the *solemne feasts of Jehovah*, not onely because they were to be kept to *Jehovah*, but also because they were of his appointing; and so in the *new Testament*, as we reade but of *one* for the selfe-same reasons, it is called *The Lords Day*: another instance of clearing is from that *brand of rebuke*, that is put by God upon that *Jeroboam that made Israel to sinne*: *he*, and *he* onely that the Booke of God speakes of, tooke upon him, besides all his *Idols* and *Idolatrous tricks* not to appoint another *Numericall day*, but the same day of another *Möneth*, namely, the *eighth Moneth*, where God hath appointed the *seventh Moneth*, and that out of respects *speciously polliticke*, because in the *eighth Moneth all the harvest would be in*, and they migh feast more freely. Secondly, that the Lords feast being finished in *Jerusalem*, they might come to *Jeroboams* feast; but these fig-leaves could not cover his scarres: but the spirit chargeth directly upon him, *that that was the Moneth* that hee

P. 89.

Levit. 23. 1.
Exod. 32. 5.

Rev. 1. 10.

2 King. 6. 12.
32. 33.

 had

had *lyed* or *coyned to himselfe*. *Greizer* the Jesuite commends the *English*, (though it be nothing to our commendation) *Quod Calvino-papistæ Anglice, &c. That as the Popish-English-Calvinists*, are freer in other *Rites and Ceremonies*, than the *Puritanes* in *France* and *Germany*, and other where, so they are in *holy-dayes*. And to say the truth, we are too free *indeed*; for as a learned man observeth, wee have *more holy-dayes than ever God gave to the Jewes*; we will not insist on this subject, they who will know more of it, let them reade *Altare Damascenum*, only wee will point at these two places, which may fully shew the unlawfulnesse of them: *Yee observe yeeres and dayes, I am afraid of you*; *Let no man judge you in meat or in drinke, or any part of a holy-day*. Yet those *holy-dayes*, though then out of date, were better than *ours*; for they were of *Gods appointment*, and so are not ours.

De fest. lib. 8. cap. 2.

Cart. Wr. repl. 21.

p. 642. &c.

Gal. 4. 10 11.

Col. 2. 16.

Sect.

Followeth in the next place *Kneeling* at the *Sacrament*, the last particular that wee are like to touch upon; for if we should reckon up all, a great volume would not hold them. This *Popish moderne posture*, of not above 400. yeeres standing, which (as hath beene said) and *Peter Martyr* witnesseth *Propter transubstantiationem & realem presentiam invecta est in Ecclesia, &c. That to maintaine transubstantiation or reall presence, it was brought into the Church, and therefore to be abandoned with it*. Though *Innocent* the third, 1215. inacted for *transubstantiation*; and *Honorius* his successor decreed for a *reverent inclination* of the body, to the *Sacrament changed* into *a breaden* God, yet was it not used until the succeeding *Popes*, thinking this reverence not enough for

Colum. 521.

the

the *countenance* and *maintenance* of their upstart *Dietie* allotted thereto, the highest point of *adoration*, for which there is neither *Scripture* nor *Antiquity*; neither *Precept* nor *President*, but from the *Man of sinne*; neither doe any Churches use it, save the Synagogue of *Rome*, some *Lutheran Churches and ours*; and howsoever this *misplaced worship* hath been *cruelly manned out by the Prelacie*, and fomented by that mis-begotten conceit of humility in Gods *worship*, because they knew no better, yet the truth is, it is meere *will-worship*, and hath beene a sharpe rod to Gods people; yea, and proved a *Scorpian* to some's consciences, witnesse the former, the violent deaths of divers for refusing this gesture, as that worthy Gentleman, Master *Dyton*, stifled by his imprisonment in the Gate-house; Master *Porter* of *Ware* in the New prison, and others: but because many learned and unanswerable Treatises are out against this disapproved gesture, it shall be needlesse, *actum agere*, to do a worke so often done. It is true, some have attempted to say something for it; but in the ballance of truth, *hoc aliquid nihil est*, that something is just nothing. For brevities sake we will onely shut up the piece with one binding Argument. To adore in, by, or before a Creature *respectively*, or with a relation to the Creature, is Idolatry.

But to kneel at the *Sacrament*, is to adore, *in*, *by*, or *before* a Creature, *respectively*, with relation to the Creature. Therefore it is Idolatry.

The explaination of the *termes*, will make the argument the better understood: as, first, *adoration* is the highest point of *externall worship*, which God

God will not admit with an intervenient or relative respect to any Creature; for that makes the Creature *Objectum significative à quo*, that is, the motive of the worship, the termes thus explained: this is the very same argument that our learned Divines stop the Papists mouths with, in the point of *adoring* God *mediatly* by the *Creature*; and as the *Papists* cannot deny the *Major*; so *sense* and *reason*, yea, the injunction of the commanders all verifie the truth of the *Minor* in kneelers; for they cannot deny the Elements, to be the motive of their kneeling, the *conclusion* then must needs hold; that it is Idolatry *dis-junct* or *improper* at least, as we argue against the *Papists*; but if the minds of thousands of ignorant receivers in the Country were knowne, it is to be feared, they fall foule on *conjunct* or *proper Idolatrie*, making the Bread *objectum determinativum*: in plaine, the Bread the *object* of their *worship*; with which sinne the *Papists* charge all the *Protestant kneelers*; for, *if Christ were not there bodily* (say they Iesuits) *we would rather be racked with horses than kneele.* So said *Spalato* after his revolt to *Rome*, and we confesse ingeniously, if the Papists should retort this argument upon us, it would put the learnedst *Conformers* to a *non-plus* to evade it. Here were place to have a fling at the *Crosse*, but we referre the desirous reader to *Zyons plea*, wherein there is a *succinct* and *learned* Treatise against the *Crosse*, proving it by many strong arguments, to be the *marke of the Beast*. All these, and much more are the houshold-stuffe of the *Service-booke*, against which wee will produce one argument more in the closure of this point, namely

P. 95. to *p.* 106.

God,

God will not heare the prayers of the *Service-booke*. *Ergo*, they are not to be offered.

The *Antecedent* shall be proved from that place of S. *Iohns Gospel*: *God heareth not sinners, if any man be a worshipper of him, and doer of his Will, him hee heareth*: out of the later part, we reason thus negatively, *a Contrario*: *those prayers* which are not a *doing* of the *Will of God*, *God heareth not*. Iohn 9. 31.

This Proposition is confirmed from other places, the Intercessions of the Saints (saith the Apostle) *must be according to the will of God*; and if they be not, the Lord will say, who requireth them? Rom. 8. 27. Esay 1. 12.

Now to the later Proposition:

But the *Prayers of the Service book* are not the doing of the will, nor according to the Will of God; witnesse all the former Reasons given against it; therefore *God* will not heare them.

Chap. VIII.

Three Motives.

HAving thus clearely evinced by so many Reasons as a cloud of witnesse, the unlawfulnesse of the *Lyturgie*; for the *expunging* whereof wee shall add some more Motives in the closure: Let us now humbly crave your Honours favour, that according to the justnesse of our desires, and the truth of the reasons alledged; you would be pleased for the love that you beare and owe to the *Lord Iesus*, to the puritie of his worship, to the thriving of our bodies, soules, and estates, to the turning away of Gods judgements, mediate and immediate, to your gaining of honour above all your predecessors, to the chearing of the hearts of Gods people, the daunting of the enemies, and the making our Ierusalem the praise of the world; by all these, and
Mat. 15. 13. many more, wee againe and againe intreat you, *to plucke up that plant of the service-booke, which God never set.* Oh, how the *Prelaticall Priests* grumble, when they heare of this place, and as the wicked *Manichees* abuse this place, in applying it against the Law of God; so we have had wofull experience, how the *Hierarchicall crue*, indeavour with tooth and naile; and therein worse than *the Manichees*, to supplant *Gods Law*, of whom wee might justly

justly say with the Prophet, *They have almost undone thy Law*; the worship of God is a prime and precious piece, *the ultimate end, as a Divine saith, of all sacred performances*, though the *edification* of *man* be the end subordinate: pure it is, and should be like God himselfe; yea, it is called *the feare of God*, in regard of that reverent awe that should be upon men, when they are in divine duties; when *Jacob* awaked from the *Vision*, it is said he was afraid; and said, *How dreadfull is this place, this is none other but the House of God, and the gate of Heaven*, by which is meant, *the House of God where his Saints are assembled, whose feare should be as Jacobs*, not a *slavish feare*, nor an *Idolatrous feare*, but a *filiall feare*, not daring to present to their Father in worship what he hath not planted and commanded. *Bernard* descants very sweetely upon this; *terribilis planè locus, dignus omni reverentia, &c.* a terrible place indeed, (saith the Father) not meaning the *stone walls, but the presence of God* in the *assembly*, where the faithfull inhabite, the *Angels frequent*, and *God himselfe dwelleth*. How *curious* was *Moses*, the man of God, in the *matter* and *manner of Gods worship*, that hee would neither have horne or hoofe over or under the Commandement, that was the ground of his punctuality, from which hee would not goe one hayres breadth; and wherein wee intreate your Honours to follow him to the full? *Caleb* is said to follow God; *we will goe and sacrifice unto the Lord our God, as he shall say unto us.* Can it be so said of the *Service-booke*; no, sure it is no *sacrifice* of a *sweet smell*. Let any man that feareth God, tell us *ingenuously*, if he believeth that Christ, the *golden Censer*

Alsted.

Psal. 19. 10

Esay 29. 13.

Gen. 28. 17.

6. Serm. Psal. 57.

Exod. 10. 26.

Rev.8.3.4. ſtanding at the *golden Altar*, will receive the *Lyturgie-prayers*, and perfume them with the *odours* of his merits, preſent them to the father, ſurely we have no ground for it, becauſe (as hath been ſaid) Rom.8.2.7. they are not *according* to the *will of his Father*. Yea, Chriſt ſeemeth to *threaten* out of his *owne mouth* the contrary, in the 16. *Pſalme*, which is meant of *Chriſt*, he ſpeaking of, and threatning their *Idolatrous ſervice*, hee tells them plainly, hee will not *powre out their oblations*, that is, he will not be a *mediatour to their ſervices*: and ſurely this is no acceptable ſervice; it is *no beaten oyle for the Lampe* (though Maſter *Wommocke* pleaſed to ſtile it ſo) it is not ſure that *pure oyle*, out of the *to olives*, into the *golden* Zach.4.3.4. *Lampe* that lightens the Sanctuary; but it is rather *train-oyle*, and ſcarce ſo good, that foules the houſe, and darkneth the light; and for its *meſſages to heaven*, which hee *mentioneth* in his Epiſtle, we have made a good plea, (as we conceive) for the contrary, let him diſprove it if he can; for the whole book, though it concerne them with whom he dealeth in it; yet becauſe it *gliſters* as if there were *metall* in it, we may lay it a little to the *teſt*. The *Epiſtle* hath *two heads*: in the former he maintaineth *ſet-prayer in generall*; in the later he endeavoureth to juſtifie the *ſet prayers of the Lyturgy* in particular; in both theſe the expreſſions be ſmooth, and the palliations ſtretched to the furtheſt, but it may be ſaid without offence of both, λίαν τεχνικὸν οὐδὲν χρήσιμον, too neat, but nothing uſefull. The head of ſet-prayer we have not touched yet, till wee come to anſwer ſome objections; but wee cannot but Epiſt. p.7. wonder at Maſter *Wommockes* incogitancie, to father a ſet form of prayer upon *Timothy*, terming it,

the first furniture that he provided for the house of God: a strange position and as unsoundly grounded from Saint *Pauls* direction. (Surely the Iesuites would blush at it) or at least it might be one of *John* of *Crage* his observations: from these words, *I exhort not that you pray*, as he glosseth, but that *Prayers be made for all men*. *Made* (saith he) *i.e. set-prayers*. 1 *Tim.* 2. 1. This is like *John* of *Garlando's* tricks, that did what he could to spoyle the Text with the *Glosse*: It is like a Sorbonists *mis-exposition* of that place, *Exod.* 29.39. *Thou shalt present one Lamb*; the word *Ghasah* signifieth *to make*, which he and the *Romanists* apply to the words of Institution, *Hoc facite*, *Make this a sacrifice*; which as *Galasius* observeth, is a very ridiculous piece. Doth any man thinke, that this was either *Paul* his intention, or *Timothy* his practice? *Pasor.* no, sure it is a grosse mistake of the word Ποιεῖσθαι, which doth not signifie a *set forme of prayer exhibited*, but as the learned in the tongue observe, it signifieth *preces fundere*, *to powre out prayers by the helpe and guidance of the spirit*, proved by the comparing of other places, where the same word is *Luke* 5.33. used: againe, the Spirit is said *to make request for us*, *Phil.* 1. 4. dare any man glosse it by making a *set-form of prayer for us*, no sure, but the meaning is, *he causeth us to* *Rom.* 8. 26. *make request*. To be briefe, let us see how can he untie this knot; if *Paul* in these words *prescribed a set forme*, and *Timothy* made it the *furniture of Gods house*, then such a forme should be found, and all the Prayers injoyned by *Paul* should be set formes, because he injoynes no other prayer here, than he doth other where in other words, signifying to pray, as, δέομαι & προσεύχομαι, both signifying to pray,

Luke 22.33. 1 *Cor.* 14. 15. and many other places; but to assume, first, no patterne is to be found; secondly, to affirme that all *Pauls prescriptions* of prayer were for *set formes*, were a very grosse and absurd falshood.

Ergo, so is the ground whence it ariseth.

He might as well have said; when *Christ* promised to pray for *Peter*, that hee promised to make
Luke 22.33. a set forme of prayer for him; for the words in both places are *synonima*; but enough of this, which is besides our purpose.

Now, let us view as briefly as we can, what hee
Epist. p. 25. saith for the *Lyturgie in particular*; he confesseth it to be the *Daughter of a Romane Catholique*, that is
Gospel first Sunday in Lent. *p.* 12. well, and so doth Doctor *Boyce*; the *Novellists* say (saith he) *that our Communion Booke is nothing else but the Roman Missall and Portuis thrust out of Latine into English*, which the Doctor contradicts not, for hee could not. Why, saith Doctor *Hall*, out of *antient models, not Romane*; yea, *why should the child be beaten for the Parent*, saith Master *Wommock?*) Foranswer, if the childe be as like the parent in nature and properties, as hath beene proved, as an Egge is like to an Egge; then there is roome for neither in Gods worship, but both *mother* and *child*, like *Hagar* and *Ismael*, must out of dores: for the parallels of *Saboth*, *Sun*, and other things, wherewith he would palliate, they are not *Homogeneall*, or of the like nature; for nothing can make them *cleane in Gods worship*, being *mans device* and worship still.

p. 28. 29. Againe, the maintenance of these shreadie and scrappie prayers, from *gadding of the soule*, is but a

gadding

gadding argument. We have ſpoken of the ground of ſhort and ſappy *ejaculations*, upon other ground, and nothing like the fooliſh patches of the *Maſſe-booke.* *Auſtin* tells us of the many prayers that the *Iſraelites* made in the *Egyptian furnace*, and that they were ſhort *ejaculations*, but they would have continued them, but for their *burthens*; but men are forced to breake off here, where there is no *burthen*, but the *Service-booke* it ſelfe. *Epiſt.* 121.

Againe, he hath a plea from the *Leprous-houſe*, wherein wee are very willing to joyne iſſues with him; he confeſſeth, that the old *Roman Lyturgie* was like a Leprous houſe, the plague was ſpread in it; but now it is *picked*, *ſcraped*, *plaiſtered* with well *tempered*, (or rather *untempered morter*) hee ſhould have ſaid, that upon the deepeſt ſearch, *no corruption can appeare*, and therefore to be judged clean by the Law; but there he goeth too farre, and farther (wee conceive) then moſt of the *Prelates* would doe in a cold mood; yea, herein he is *contradictorie* to him ſelfe, for he acknowledgeth, *ſcars* and *defects* in it; and in his laſt page, of the *ſurvey of the parallels*, he joynes in evidence with the Author, in the diſcovery of errours, and ſueth for juſtice; but if the *Leproſie* breake out againe, then no affection of our *Communion* may lodge it. Now, to apply as the houſe infected, was utterly to be demoliſhed, and the rubbiſh and ruines thereof, to be carried forth into an uncleane place. The *Leproſie* of the *Maſſe* he grants to be this fretting *Leproſie*, the pieces we have (though we have them not all) are the very ſame in another tongue. The *Leproſie* of whoſe *matter*, *manner* and *contagious* effects wee have

p. 33.

p. 34.

p. 33.

Levit. 14. 43. 44. 45.

have fully proved, and the burthen of *Ceremonies* therein contained and preſſed upon mens conſciences, to have beene, and to be ſtill abominable Idols. Then it will follow, that all the *water* and *induſtry* of the world cannot cleanſe it, no more than the skin of a *Blacke a More*, or the ſpots of a *Leopard* which God can onely change, but will not doe with *matters* or *meanes* of ſtrange worſhip; then as *rubbiſh* they are to be caſt out into an uncleane place; marke, *an uncleane place*, not the meaneſt cleane place allowed it, much leſſe the *Sanctuary of God*. Upon this place, a learned Author obſerveth, *Aynſworth.* *that we are taught by this ſevere Judgement, to abandon all Sinne*, but more particularly, to aboliſh all *Idolatry* and *Inſtruments*, and *Implements* of *Idolatrie*. Citing that place which might ſerve to cleare this point, if there were no more: *Yee ſhall alſo defile the covering of the graven Images, and the ornaments* *Eſay 30.32.* *of thy molten Images, &c. Thou ſhalt caſt them away as a menſtruous cloth; thou ſhalt ſay unto it, get thee hence.* Upon the paſſages of the *Appendix* we ſhall touch when we anſwer the *Objections*: as for the parallel which he vieweth, the Author will make it good.

Sect. Wee proced then, under your Honours favour, to our ſuit againſt the *Lyturgie*, without controverſie, *it is the garment ſpotted with the fleſh*, condemned *Verſe 23.* by the Apoſtle *Jude*, which ſome expound by that *1 Theſ.5.22* of the Apoſtle, to be *an abſtaining from an appearance of evill*, and ſo indeed, this were enough to aboliſh the booke. The beſt Expoſitors apply the place againſt the *Carnall Rites* and *Idolatrous Ceremonies deviſed by men in Gods worſhip*; which if the Papiſts were cleared, (ſaith one) from the groſſeſt

of

of their Idolatry and Paganiſme, would condemne them, and will not the *retainment* and *maintenance* exceedingly condemne us, that profeſſe wee are come out of *Babel*? To theſe Rites and Ceremonies, ſaith the ſame Author, as to that *ſpotted profeſſion of Popery*, wee ſhould not *conforme* our ſelves, neither in *uſe* nor *opinion*, but decline in all things, the very ſhadow and ſhew of them. What can be ſaid more *Emphatically* to the *purpoſe*: as God is to be admired in the leaſt of his creatures as well as in the greateſt, (ſaith a Father,) *Ita mente Chriſto dedita, &c.* So a minde devoted to Chriſt, doth as well take heed of ſmall faults as of great, eſpecially in Gods worſhip. The Hypocriticall and Idolatrous Jewes are not onely rebuked and threatened, for eating of *Swines fleſh*, contrary to the Law, but alſo, *that the broath was found in their veſſels*. *Auſtine* comparing the ten plagues of *Egypt*, with the ten *Commandements*, tells us, that the turning of the *water* into *blood*, doth ſignifie the *corrupting of divine worſhip by humane and carnall inventions of fleſh and blood*. The *Service-booke* and *Ceremonies* being ſuch, we have grounds to deſire, and your Honours to grant (as we conceive) *ejectionem firmam* againſt them both. *Sarah* by Gods appointment, wills *Abraham* to caſt out *Hagar* and *Iſmael*, the *Bondwoman and her ſonne*: and why, the *Mother* with the *ſonne*; for it ſeemes ſhe offended not? yes, it ſeemeth (as the learned doe obſerve) ſhe was an *Abbetter* of her *ſons evill*; ſo the *Service booke* and the *Prelates*, *the Cup and the Cover*, *the mother and the ſonne* ſhould be caſt out together: that riddle of the *Snow* and the *Water* may well be applyed to them,

Doctor Willet.

Hiero. Ep. Nepotian.

Eſay 65.4.

Queſt 45.

Geneſ. 21.10.

Mater me genuit, mater quoque gignitur ex me.

My mother brought forth mee, and is brought forth by mee; that proud *Hierarchicall humour* in *Austin* the first, brought in the Lyturgie, and that Lyturgie hath brought out, and hath kept up to this day the *Hierarchie*; if Christ be King of, and in his Church, in a more glorious and eminentiall way (as who dare deny it?) in word, though too many doe deny it in deed, then consequently, without all controversie, he must appoint his owne *officers, government and service.* Now, there is nothing more inculcated, and laid home in the Booke of God, than Christs *Kingly office*, to which all are *subiect*, and it is *subiect to none*; we will but cite some few places of many: *I have set, or anoynted* (saith God) *my King upon Zion the mountaine of my holinesse*, by which he meaneth his Church. Whence a learned godly Minister delivered within these few dayes; *that as Christ set up his Church, so it is his to provide for it.* To appoint and no others, offices and officers, and all religious service or worship, to which we were onely to submit, and to none other; another testimony from the Prophet *Esay* shall suffice: *Unto us a child is borne, and a son is given, and the government shall be upon his shoulders, and his name shall be called wonderfull, &c.* Now, if God never tooke off this government from Christ his shoulders, nor Christ never gave it up, nor all the powers of heaven, earth and hell be able to shake it; then first it must follow, (as the Spirit speaketh) *that of the increase of his government there must be no end.* Secondly, it is every way as good by consequence, that he will have no service or worship, but of his owne appointment.

Psal. 2. 6.

Esay 9. 6.

Verse 7.

appointment. *Porphyrius*, who was a great *Necromancer* (as *Eusebius* witnesseth) doth tell us amongst other things, *that the divels themselves* (whom hee calls Gods) *signifie unto their especiall servants, the Magitians, Quibus rebus, &c. with what things they are made to appeare, what is to be offered unto them, what dayes they should chuse, and what signes and Images they should make*; which assertion *Austin* confirmeth, *Non potuit nisi ipsis primis docentibus disci quid quisque illorum appetat, vel quid exhorreat*; it could never be learned but by their teaching (meaning the divels) what every one of them desireth, and what they abhorre: since the divell then loves to be Gods *Ape* in every thing, and his highest *Menial* servants account it nothing but reason, that he should prescribe orders in his owne *House*, and appoint what *Service* and *Ceremonies* therein as hee pleaseth; shall not the King of Kings, and Lord of Lords, and onely hee, appoint how, and by what meanes he will be served in his owne house; this is the reason why the *service* of God is called λογικὴ λατρία, *reasonable service*, for so we translate it, which might be more emphatically rendred, *sincere service, unmixed service*, according to the word; for so the originall word signifieth, as the Apostle *Peter* calls the word, λογικὸν γάλα, *the sincere milke of the word*. Now, to draw to an end, for we are forced in the bulke to exceed our intention; wee crave leave further of your Honours to bind our desires with three strong motives for effecting of the worke, namely, from *Example* or *Patterne* for doing of it, from *danger* if it be not done, and from the *universall Covenant* binding every one in his place to the doing of it.

Lib. 5. de prep. Euang. c. 6.

Lib. 1. de Civitat. Dei c. 16.

1 *Epist. c. 2. 2.*

CHAP. IX.

I. *Of the Patterne.*

Tit. 2. 7. FOr the first, as the Apostle willeth, to shew our selves to others *patternes of all good works and words*; we should make others good Examples, matter of our Imitation: *brevius iter per exempla quam per præcepta*, patterne is a more compendious way then precept: good Examples from *Gods* People have the force of a Generall rule to apply: all the Reformed Churches, when *God* turned them from *darknesse* to *light*; they expelled the *Prelats*, as the Officers of the Kingdome of *darknesse*: and the Popish Lyturgie, as a *false worship*, and *worke* of *darknesse*: To passe *France*, the *Low-Countries*, *Geneva*, the *Palatinate*, and others, be pleased to cast your eye upon our Neighbour Nation of *Scotland*, who have neither left *root* nor *branch* of Prelate or Popish *Lyturgie*; and have not we the same reasons to reject both? it is an infallible rule, both in Divinity and Politie, both in Church and Commonwealth, *Ubi sunt similes causa et Circumstantia, ibi locum habet exemplum*, where there are the like causes, and circumstances, there example takes place; the Causes why they cast both out, were their *offensiveneſſe* to *Christ*, his Church, King, and State; and hath ever Nation been so prejudiced, in all these

Pareus in cap. 11. *ad Rom.* p. 1114.

theſe particulars, as we have beene? and have we not beene, and are, partly yet invironed with a mantle wall of evill circumſtances: as the *Prelates* aggravation of their crueltie in preſſing of that Booke, and other like ſtuffe, their *inſolent, domineering* over *Nobility*, and others, yea, their *daring attempts*, to ſet a foot their *interdicted power*, and their *ſupercilious inſultations*, their proud words, and affronting attempts, vented by themſelves and their *Prieſts*, even now, when the hand of the Lord is lift up againſt them, which they will not ſee; but they ſhall ſee it: in this they are worſe than the *Egyptians*, or *Philiſtims*, who were cõtent (the Lord his hand being upon them) not onely to let the *Arke of the Lord goe*, but alſo ſent it up in the handſomeſt way that they could, taking *Egypt* for an example, in this their inſolent ſtriving againſt *God* and his *Truth*: they may be compared to the *Peaſants* of *Lycia*, whom the Poet fayneth to be *tranſformed* into *Frogs*, for their cruell and barbarous uſage of *Latona*, of whom *Lactantius* alſo makes mention; but the Poet tells us, that for all the Metamorphoſis, they left not their old manner:

1 Sam 6. 6.

Metamorph. Ovid. lib. 6.

Lib. 1. de falſa Relig.

Lutibus exercent linguas ——
Et quanquam ſub aqua, ſub aquis maledicere tentant.

Engliſhed thus:

Their brawling tongues, but ſetting ſhame aſide,
Though hid in water, under water chide.

Or, with *Du Bartas*, in this poſture, they may be compared to *Lyzards* or *Snakes*, cut in pieces,

Threat with more malice, though with leſſer might,
And even in dying, ſhew their living ſpight.

Or, as *God* ſaid to *Moſes* of *Pharaoh*, that hee

would not let his people goe, no, not with a ſtrong hand, that is, he will ſtand out with God; ſo doe they,
Exod. 3. 19. they will not let the *Ordinances* goe, the *Liberty* of the *Miniſterie* goe, they will not let the *Kingdome of Chriſt* goe, though *Gods ſtrong hand* be out againſt them; but as hee fell at laſt, ſo ſhall they, and all their houſhold ſtuffe, and never riſe againe: the *Scots* have put them in the *pond*: let the love of the truth lead you, and their practice be to you as
Iudg. 7. 17. *a ſpeaking Embleme* in the words of *Gedeon*, *Looke on me, and doe likewiſe.* We will ſhut up the point with a parallel, of loyall entertainment of Kings, in their inthronization: the men of *Judah*, and the men of *Iſrael* contended zealouſly, who ſhould be
2 Sam. 24. 5. moſt officious in crowning King *David*, though he was crowned before: *Judah anoynted him King over them*, and *Iſrael* did the like over them; and to bring the parallel neerer home, what pious emulation was between us and our brethren, the *Scots*, to ſet King *James* of bleſſed memory, upon the throne of *England*? they might both deſervedly ſay, (for
2 Sam. 5. 1. they ſhewed it in effect) that they were his *fleſh and bone*, as *Iſrael* ſaid to *David*, *hee was no ſtranger*, as
Deut. 17. 15. the Scripture hath it, *but a King from among his brethren*; never King was received with greater con-
Pſal. 122. 2. courſe, higher magnificence, and more applauſe; this made the Kingdomes, as *Jeruſalem*, as a *Citie* compacted in it ſelfe, which the *Septuagint* tranſlateth μετοχὴ ἀυτῆς ἐπὶ ἀυτὸ, *a participation*, or *communication together*, often indeed attempted, but never effected till then; but now (bleſſed be the name of God) in a more *loving league, and ſtricter bond* than ever; contending who ſhall doe *God*, and his *Majeſty*

Majeſtie that now is, moſt ſevice: ſhall we not then joyne with them, heart and hand, in bringing the *Lord Jeſus, the King of glory into his Kingdome?* hee hath ſhewed himſelfe no *ſtranger* amongſt us, but done great things for us; but to the woe of our hearts, we have uſed him too long like a *ſtranger*, in keeping him at dores, and the dore upon the hinges. Now, let us *ſet open the gates, and bring him in with triumph*; which will never be done, ſo long as the *Prelacy* and the *Lyturgie*, or either of them keepe the houſe, *Non patitur regni ſocios*, Chriſt will have no conſort in his Kingdome, much leſſe an *Anti-chriſt*; Chriſt bare many calumnies and injuries from the *Jewes* at his arraignment under *Pilat*, and paſt by many things, not anſwering againe; but when *Pilat* came to meddle with his *Kingdome*, he would not let that paſſe, but freely avouched it, *Art thou a King* (ſaith *Pilat?*) *thou ſaiſt I am, anſwered Chriſt, and to this end was I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe unto the truth*: of which words *Paul* giveth this teſtimony, *that Chriſt, before Pontius Pilate, witneſſed a good confeſſion*: which words of the Apoſtle have two *remarkable things* in them: Firſt, that *Chriſt* hath a *Kingdome*, which hee will *vindicate*, in deſpight of all *oppoſing power*, wherein he will have his owne *officers, government* and *ſervice*, to take place. Secondly, that this *courſe* muſt *continue* till the *comming of the Lord Jeſus*, and every one that is of the truth, eſpecially *Miniſters* and *Magiſtrates*, muſt *maintaine* it, as they will anſwer it at that day; for this worke, God hath brought you together; and if you ſhould divert this worke, ſo exemplified, and preſſed

Rev. 3. 20.

Iohn. 18. 37.

1 Tim. 6. 13.

preſſed by command (which God forbid) then might Chriſt ſay unto you, as *David* to his *kindred*; yee *are my brethren*, yee *are my bones and my fleſh*, *wherefore are yee the laſt, to bring backe the King?* 2 Sam. 19. 12. Wherein, if you will not be faulty, but intend (as we verily hope you doe) *to bring backe the King*; then let it be your ſpeciall honour, *make the paths of the Lord ſtreight*, by removing of that *rubbiſh*, *that the King of glory may enter in.*

Sect. The ſecond *Motive* is from the *Danger* of not removing of the *Service booke*. *Danger*, as all know, *Creſt filius.* is the ſtrongeſt motive to cauſe a people or Nation to take heed: Hiſtories report, *that danger hath made a dumb man ſpeake.* The danger from this *Service-booke* may be looked upon in a *two fold reſpect*, namely *à priori* from that which is *paſt*, and *à poſteriori*, from that which is like to *enſue*; the former may alſo be looked upon in a way of *propheſie*, or in a way of *performance*, the *men* and *ſervants* of *God*, to whom hee was pleaſed to reveale himſelfe in more then an ordinary way, eſpecially in time of *perſecution* or ſome *preſſure* lying upon them, have foretold, how the houſe of *David ſhould wax weake, and the houſe of Saul ſhould waxe ſtrong*, that is, *Popery* ſhould make head, and the *truth of Chriſt* ſhould ſuffer much, and many in triall ſhould forſake it; according to that of *Simeon*, *a ſword ſhall pierce through thy owne ſoule alſo, that the thoughts of many hearts may be revealed*, *Luk.* 2. 35. where by the ſwords piercing of the ſoule, according to all the ancient, is meant the *wounding ſorrowes* of the mother of Chriſt at his ſufferings, and by the revealing of the *thoughts*

is meant the diſcovery of ſome ſtumbling or taking ſcandall at his death. *Chryſoſtome, Auſtin, Origen, Ambroſe, Theophylact*: and what is the ground of all this but theſe dregs of *Poperie*, now in *Controverſie*, and the *hurtfull Hierarchie*, one of theſe upholding another; a godly and famous Miniſter preaching to the baniſhed beyond Seas in Queene *Maries* time, that *Gods anger was much provoked againſt England, for ſlackneſſe to reforme, when they had time, place and power*; and ſo it was indeed: for he caſt back that partiall reformation into the flames of *Antichriſtian tyrannie*, and gave many up unto fearefull *Apoſtacie*: Further the good man ſaid, it ſtood them upon it, to looke to it, and to be *circumſpect* for feare of *after-claps*, meaning, that a partiall *reformation* would not ſerve. God will never indure (as hath beene ſaid) the *poſts and threſhold* of *Baal*, and his to ſtand together; the like more fully was delivered by Maſter *Rogers*, that honourable *Proto-martyr*, in his dayes, when the Goſpell ſhould be eſtabliſhed in *England*, *if the Kingdome of Antichriſt were not utterly caſhiered, and totall reformation made in Gods Worſhip, that our perſecution ſhould be greater*, and our triall hotter, then in the dayes when he and other ſuffered; if we will not remove that which is an *abomination* to God, as this *Booke* is proved to be, it is juſt with God to caſt us away. One more of this kind from a *Peer* of this land, who on his death-bed cryed, *Woe to England, becauſe they turned all their religion into politie*: dangerous experience hath taught us the truth of theſe *predictions*: for from that *halting reformation* after Queene *Maryes* death, wherein wee pleaſed our ſelves with

Acts 26. 28. *Agrippa*, his almoſt, in the originall ἐν ὀλίγῳ, *but a little*, the *Babylonians* and *Edomites*, *Prelates* and *Jeſuites*, under the favour of their *Canons*, got at length ſuch footing, and made ſuch head for *Popery*, *Arminianiſme*, and that eſpecially, by cauſing the *Nilus* of that *Service-booke* to ſwell, and heating the furnace of *perſecution*, that Religion and Politie, the two *twins of Gods favour*, were ground like to *Archimedes* his *tomb*, *ſo overgrowne with thornes*, that it could not be found; yea, the *woman* in the *Revelation* was brought againe unto that ſtrait, as to thinke on nothing but of flight to the *wilderneſſe*: And further, how nigh were our *neighbours* and *brethren* the *Scots*, to the pits brinke of ruine, both of *Religion* and *State*, and that by *re-admitting* of theſe *ſynonicall Prelates*, and the *Trojan horſe*, *the Service booke* to enter, out of which, if God had not beaten the braines, we were like to have had a new *Babyloniſh captivitie*; yea, wee may both truly ſay with *David*, *There was but a ſtep betweene us and death*; had not God ſet in, as a *preſent helpe* in our diſtreſſe, and raiſed you and others, the *men* of his *right-hand*, in the very nicke of need, our enemies (as the *Pſalmiſt* hath it) *had ſwallowed us up alive*.

Tullie.

Cap. 12. 14.

1 Sam. 20. 3.

Pſal. 124. 3.

Sect.

As we are gone thus farre with the danger paſt, and partly preſent; ſo we deſire your Honours leave, to preſent the appearance (as we conceive) of future danger, and that partly to the Church, and State in generall, and partly more particular, to your ſelves, if this *Service Book* be not removed: to make both theſe dangers more viſible, let us compare our preſentment with the 9th Poſition of *Zions plea*, in theſe words, *If the Hierarchy be not removed*,

removed, and the Scepter of Christs Government (namely Discipline) advanced to its place, there can be no healing of our soare, no taking up of our Controversie, with God, yea our desolations, by his rarest Judgements, are like to be the astonishment of all Nations.

As the parts of the Position are soundly proved, so the same may be said of the *Service-Booke*, and the very same Arguments concerning our danger will serve the one, aswell as the other; wherfore we intreat your Honours to review the Position, and its proofes: the Hierarchy and the *Service-Booke* are resembled already, to Mother, and Child, so may they be to two twins, begotten and borne of Pride and Superstition, nursed and brought up in the lap of Coverousnes; these twins are *born together, live together*, and *must dye together*: a great Judge returning from the Circuit of the Emperours service, and hearing his Wife to be alive, replyed, *si vivat illa, morior ego*, if she live, I am dead: so if they live (we meane their Callings then our life may prove worse then death. *God* will beare with many sinnes, in a People professing *Christ*, but with keeping *Christ* out of his Throne, by intruding Officers and a Superstitious Worship, he will not beare, especially of a long continuance; but will be avenged of such a People, if they be as the *Apple of his eye*, witnesse *Samuels* speech to the Israelites, who besides their desiring a King before the *Lords* time, were faulty in many other things, as appeareth verse the 20. yet he telleth them, *If they, and their King, will follow the Lord, they should both continue* (for that is the best reading) where *by following the Lord*, is meant, especially the *serving*

1 Sam. 12. 14 15. 20, 25. *of him according to his will:* but if they ſhould turne aſide from following the *Lord* in a corrupt way of his Worſhip, then the hand of the *Lord* ſhould be againſt them, as it had beene againſt their Fathers, *yea they ſhould be conſumed, both they and their King*; and as *Samuel* to terrifie them called for *thunder* and *raine*; ſo we have felt, both *thunder* and *raine*, *Judgement* yet mixt with *mercy*, both from the mediate, and immediate hand of *God*, and doe feele it at this preſent, and all to the end we ſhould cleare his Houſe of corrupt Worſhip. The yoake of the *Philiſtims* was never removed from the necke of the *Iſraelites*, till they put away their *ſtrange Gods*, and *Aſhtaroth* their ſpeciall Idoll: But when their *humiliation* was joyned with *Reformation*, then the *Lord* gave, not only deliverance, but alſo Victory over, and freedome from their Enemies.

verſ. 17.

1 Sam. 7. 3, 4. &c.

II. *From the Danger of not doing.*

Sect.

A word now of the particular *Danger*, whereof we make bold to give you notice; as *God* hath honoured you, in calling you, to be the Reformers of Church and State, ſo the *worke is great*, as *Nehemiah* ſaid, and the *danger* proportionable, if it be neglected. When *God* putteth his ſelect Servants upon high Imployments, whether they be Magiſtrates, or Miniſters, knowing beſt their weaknes, and the many Impediments; he puts them on ever and anon, to be couragious, not to feare or be afraid, and the ground of all is, *have not I commanded you?* So the *Lord* giveth the Prophet *Jeremy* a charge *to ſpeake all that the Lord ſhould command*,

c. 4 19.

Ioſua 1. 9. Ieyem. 1. 17.

mand, and backeth it, with a threatning, *be not dismayed at their faces, least I confound thee*, both the Hebrew and the Septuagint hath it, *least I make thee affraid*. *Saul* his disobedience in sparing *Agag and the fat of the Cattle* (notwithstanding of all his faire pretexts) with the fearefull punishment inflicted by *God* upon him, may be a terrour to all *Men in place*, that they doe not the worke of the *Lord* by halves, and quarters, but that with *Caleb* they *follow the Lord to the full*. The *Lord* hath layd his Command upon you to put away the Excommunicate thing, and to cleanse his house of Idols and Idolothites, and blessed be that *God* whom you serve; ye have begun, by your Edicts, though Men of disobedience hinder the worke: but follow home the worke, we intreat you, and remember those *Achans*, but above all put away that *Ashtaroth*, the *Service-Booke*, for that we may well call *fundi nostri calamitas*, the very Caterpiller of *Gods* Husbandry. To shut up this Motive, from the point of danger, be pleased to take notice, how *God* beares in upon *Moses*, that great Commission to *Pharaoh* to let his People goe, and that both, by words and signes, namely, *by turning his rod into a Serpent*; his *hand made Leprous*, and the *Waters turned into Blood*; which were not only to confirme him, in his Message against the feare of his Adversaries, but more particularly to teach him, that if he withdrew himselfe, in part, or in whole, from the worke, the Plague of Leprosie, of Blood, and Biting with Serpents, should be upon him; yea *God* put *Moses* upon a present tryall of Obedience and Faith, by causing him to take the

Num. 14. 24.

Exod 4.

Serpent by the tayle, notwithſtanding of the danger to be bitten by it: we ſpeake to the wiſe, who can apply it better then wee.

CHAP. X.

Of the Covenant.

THe Third Motive for removall of this Book, may be taken from the *Proteſtation* dated *May 5th* 1641. Confirmed, ſent abroad, and ſolemnly ſworne unto; yea and bonnd up, with a publique Covenant, on the Publique day of Thankſgiving, by Miniſters and People, ſo that it is an unviolable Covenant ſtricken between *God* and Us, like unto
Nehem.9.38 that in *Nehemiah*, which is there called *a ſure Covenant, a written Covenant, to which our Princes, Miniſters and People ſeale unto*, from which we cannot depart, except we will incurre that fearefull
Pſal.15.4. Judgement threatned againſt Covenant-breakers, Emblemed out unto us in Scripture, by dividing of the Sacrifices, and cauſing the parties to goe
Gen.15.17. *betwixt them*, admoniſhing, that *God* will ſo divide them in his *wrath*, if they forſake the Covenant:
Iere.34.18. The ſubject of the Covenant conſiſteth of three parts: In the firſt we are ſworne and tyed to maintaine all the Rights of Religion, King, and State: In the ſecond, to oppoſe all Perſons and Things, that doe oppoſe the three former mentioned, and more ſpecifically, to oppoſe with all our

life

life and *power*, *all Popery and Popiſh Innovations*, which Expreſſions are thrice mentioned; once in the *Proteſtation*, or *Oath*, and twice in the Explanation: the third and laſt piece of the ſubject, is the Peace of the three Kingdomes, *England*, *Scotland*, and *Ireland*, which we by Oath are alſo bound to maintaine: Hence two Arguments will offer themſelves; one more directly, and the other by way of conſequence.

For the former, if all Popery and Popiſh Innovations are to be oppoſed, then it will follow, that the *Service-Booke* and Ceremonies ſhould be oppoſed, and by conſequence, by your Authority aboliſhed, *Verba Statuti ſunt ampliandæ, non reſtringendæ*, the words of Acts and Statutes for good, and againſt evill, are to be taken in the largeſt extent: but the words themſelves, are univerſall enough. Now that the *Service-Book* and Ceremonies therin contained, and preſſed upon mens Conſciences, are Popery, We, and many others have cleared; yea they are Popiſh Innovations, *Nam omnia quæ à Chriſto non ſunt, nova ſunt*, all things that are not from our King *Chriſt* in his Worſhip, are meere Innovations, as *Tertullian* was wont to call *Praxeam*, *heſternum Praxeam*, a yeſterdayes upſtart: ſo one, and all of them, are Exotick and upſtart *things*; It is true indeed by the Malignity of the Maſters of thoſe Ceremonies, the bulke was increaſed, and would have been like the Crocodiles, who grow ſo long as they have a being; if you had not come in place of the Tutyrites, a creature terrible to the Crocodiles, which leapeth upon their backs and brings them to the ſhoare; but otherwiſe for the

Sect.

Contra Prax.

Plin.lib.8.c. 25. the kind, they are all *non ejusdem farinæ sed furfuris*, the same kind of Bran; and as the Woman said of the Foxes, *If one be good, all are good.* For the further confirmation, that they are Popish, we have proof, from that Treatise of Ceremonies annexed to the *Service-Booke*: in some antient Copies we have read, *that they thought good to retaine some Popish Ceremonies*: but in another Coppy they call them *the old Ceremonies retained still*, all one in effect.

Bible in the Dutch letter. *An.* 1561

Sect. The latter Argument, from the *Protestation*, by way of sequell, is from our mutuall Covenant, and Oath, joyntly, and severally to maintain, the Peace of the three Kingdomes; which is impossible to be done, in the Opinion of our Brethren the Scots, without Identity of Discipline and Worship; witnesse the very words of the Arguments, by the Scottish Commissioners, given to the Lords of the Treaty, perswading Conformity in these, to be the chiefe meanes of Peace.

We will transcribe some passages, for all we cannot, leaving the thing it selfe to your Honours review. *It is* (say they) *to be wished, that there were one Confession of Faith, one forme of Catechisme; one*

Pag. 2. *directory for all the parts of Gods publique Worship; as Prayer, Preaching, administration of Sacraments*, &c.

The Arguments that they use, are first, from the Conjunction of *spirit and presence*, both of *great and small; of Assemblies in the Court and other where; where there is Oneness of worship: but by the contrary, there is division, where the worship is diverse.*

Secondly, *Unity of worship will extinguish those Nick-names, as Puritanes and Schismaticks, put upon professors.*

Thirdly,

Thirdly, *This will make the Miniſters of both Nations, with face to face, labour ſtrenuouſly, and cheerfully to build up the Body of Chriſt.*

Fourthly, and laſtly, *This will breake the backe of the Recuſants hope of bringing Rome into England,* all which works ſtrongly for *peace*, the ſence wher- Pag. 3. 4.
of wee cyte, though not the very words: But *if this Unity of worſhip be not* (ſay the Commiſſioners) *there is no Unity in Polity or Church to be looked for:* for as all the former Combuſtions, and Stormy tempeſts, formerly aroſe from that Popiſh *Service-Booke*, borne in upon them, whereby all the three States were much indangered: ſo they profeſſe in plain terms, *that their Reformation ſo dearly bought, ſhall againe be ſpoyled and defaced from England; and whatſoever peace ſhall be agreed upon, they doe not conceive, how without Reformation it ſhall ever be* Pag. 8.
firme and durable: for that Service Government, and Officers, being none of *Chriſts*; but the maine Evill, and the cauſe of all Evill in the three Nations: that Maxime obſerved by the Commiſſioners, we may feare will prove too true, the ſame Cauſes will not fayle to produce the ſame Effects: witnes *Symeon* and *Levyes digging through the wall*, that is, the preſent conſpired Plots of Treaſon, like to blow up all, if they be not hindered, even when you and your Brethren are making up the breach: Now as we are tyed by Oath to the preſervation of this Peace, according to our Power; We can looke for no Peace with *God*, nor bleſſing from *God*; if we give way to that, or ſuffer that, according to our power, that breaketh this peace. They ſay in the Preface of the Ceremonies, *that without*

Ceremonies it is impossible to keep Order, or quiet Discipline in the Church. So we reply, that Mans Ceremonies in *Gods* Worship, will spoyle the peace and quietnesse, both of Discipline and Worship, witnesse the putting of the Arke upon the Philistimes Cart, though it was a new one. *Erasmus* telleth us, *quòd mala non sunt tantùm abolenda, sed etiam quæ speciem mali in se habent*, things evill of themselves, are not only to be abolished, but those that have in them Appearance of Evill. In all this, Noble Senators, We take not upon us to put uncouth glosses upon your Edicts, but under favour, we use the words without forcing, to *overturne* that which crosseth the Truth and Peace of Religion and State: As Meanes conduce to the End, so Impediments frustrate the End, if they be not removed. And now since (under favour) We have presumed to inlarge our selves in this point of Peace, We begge leave of your Honours to speake a word or two of the Improbabilities of Peace here amongour selves, without removall of that stumbling block, the *Service-Booke*. People can worse be without the Ordinance, then without Liberties, Lives and Being. When *Pompey* the Great, was about to supply *Rome* with food, in a great Famine, the Master of the Shippe told him, when he went aboard (a great Storme appearing) that he could not sayle and live. *Pompey* replyed,

Apoph. 66.

Πλεῖν, πλεῖν ἀναγκαῖον, ζῆν οὐκ ἀναγκαῖον.

There is necessity of Sayling, but not of Living: and in this case what shall they doe? for with this Mock-ordinance, or Will-worship, of the *Service-Booke*, they dare not joyne: *There are*

such

ſuch multitudes of people (ſaith *Smectymnuus*) *that diſtaſte this booke, that unleſſe it be taken a courſe withall, there is no hope of any mutuall agreement, betweene Gods Miniſters and their people.* We wil ſay no more of this; but let the ſudden tumult raiſed by that make-bate *Service-booke* in *Scotland*, be a *ſeaſonable Caveat* to us and all other Nations, to ſtrike with *Authoritie*, leſt that which ſhould be done with the *Right-hand*, be done unhappily with the *Left-hand.*

Here might be place for another Motive, namely, from the reward, *ſed rectè feciſſe præmium*, to doe nobly is reward enough, God imployeth not man, *propter indigentiam, ſed propter munificentiam*, ſo much for any need of him, as for honouring of him by that imployment, up then, as the Lord biddeth you, your *Honour* ſhall be *blazoned* through the world, you ſhall be called the *Saviours upon Mount Zyon* in ſetting Chriſt on his Throne, *and the Kingdome ſhall be the Lords.*

Anſwer of the Surplice.

WEe had almoſt forgotten to ſay ſomewhat of one ragge of the Ceremonies, uamely, the *Surplice*, of all the Idolatrous Rites not the leaſt, yea, worſe (we dare averre) than that *Plague ſore Clout* which was ſent, as ſhould appeare, to infect Maſter *Pym*, and the reſt of the Houſe; for this ragge is ſo infectious in Gods worſhip, that many thouſands of Gods people dare not joyne with it, and that upon good grounds, as ſhall appeare; for as it hath beene argued againſt all the rabble of the Ceremonies, it is mans device, and hath been an Idol in Gods worſhip.

Therefore, in the worſhip of God, it muſt be an Idoll ſtill. The Antecedent no man will deny, for it hath beene the Maſter Idoll in worſhip amongſt the Papiſts, ſanctifying all other Idols, and without which, it is unlawfull to *officiate*.

The conſequent is as cleare from induction of particulars as hath been inſtanced from groves and things of that nature, yea, from the *Braſen-Serpent*, though of God his inſtitution; now according to the rule of art, either let the defendant give an inſtance *extrapropoſitum*, beſides the thing in queſtion; or acknowledge the truth of the Conſequent without contradiction.

This hath been a grand Inſtrument of much miſchiefe againſt the Miniſters and People of God, as

we

we can ſhew at large, depriving the people of their faithfull Miniſters, and the Miniſter and theirs of all meanes of livelyhood. The unlawfulneſſe of this Babyloniſh Garment will further appeare, if we looke to the originall whence we have it.

We muſt either have it from *heathen Rome*, which in her Idolatrous ſervice did apiſhly imitate *Aaron* his garments, as it is inſtanced in the raigne of *Numa*, 800. yeeres after the Law; or we muſt have it from the *Druides*, the mad heathen Prieſts amongſt the *Gaules* and *Britans*, or from *Antichriſtian Rome*, as we have indeed, it being one of the *Popiſh Ceremonies retained*: or, laſtly, from the Prieſtly attire of *Aaron* which heathen and Popiſh *Rome* hath impiouſly followed, denying thereby the *Lord Jeſus* to be come in the fleſh, who with his graces was typified out by thoſe goodly and beautifull garments, which being ſhadowes, are done away, and Chriſt the body is come; for us then to imitate them in this fooliſh relique, or to deviſe a Prieſtly garment of our owne head in Gods worſhip, is to rob Chriſt of his honour exceedingly, and to make our ſelves deeply guilty of will-worſhip: Had not God himſelfe clothed thoſe garments in the Law, with a particular and punctuall command, for matter and manner, they had beene fooliſh and ridiculous things; they made the holy garments (ſaith *Moſes*) as the Lord commanded: which later words, as the Lord commanded, are repeated, as the learned obſerve, nine ſeverall times in this Chapter, intimating that they did not ſwarve one jot from Gods direction, teaching all Gods ſervants thereby, as the learned apply it (*ut ſe contineant*

Galleſius.

Col. 2. 17.

Exod. 39. 1.

Simler.

Pelarg.

ant intra limites verbi Dei) that they containe themselves within the limits of Gods Word, and bring nothing into the service of God of their owne invention; for the Apostle calls that ἐθελοθρησκεία, wil-
Simler. Col. 2. 23. worship; this being so, it appeares what evill workers those Ministers are who with an high hand do display this Banner of the man of Sinne against Gods owne face in the time of his worship, interposing betwixt Gods presence and the worship, and diverting of the blessing upon the worship, for *Moses* is said *to blesse the worke of the worship*, upon
Exod. 39 43. this ground, because *hee saw it done, as Jehovah had commanded.* The *Hebrewes* adde, and that truly, that because of this the presence of God was in it.

Wherefore we humbly intreat your honours, as yee would have God to be in his worship, and his blessing upon it, and upon you and us in a perfect hatred of that *menstruous Cloth* and *Garment spotted*
Esay 30. 22. *with the flesh*, to cast it out, and all the rest, as *Carkasses of abominable things*; but withall, wee intreat you, to set the *Masters of the wardrobe* on packing with them.

It is observed as a custome amongst the Papists, that they bury their Prelats in all their Pontificall robes, of which a learned Divine tells us, he could give no reason, except they meant they should doe service when they were dead, that had never done any being alive. If your Honours will lap up the Prelates in the seare-cloth of their owne Surplices, and intombe them in the Tabernacle of the Service-booke, imbalmed with the strange oyntment of their owne Ceremonies, and bury them
Genes 35. 2. under the Oake that is in oblivion, as *Jacob* did the

Idols

Idols of his family, and as our neighbours and brethren have done with the like stuffe, then the feare of you shall be upon all your enemies, and the child that is to come shall blesse God for you. *Vers. 5. Ios. 2. 9.*

CHAP. XI.

The Objections.

NOw, wee come in the last place, to remove some *Objections*, which we shall shew to be of no great waight, and therefore we use the fewer words: *Object.*

The first is from the *Antiquitie* of the *Service-booke*, to which Doctor *Hall* and others have received an answer by *Smectymnuus*; but say it had *Antiquity*, without truth, it were no better than a *custome of errour*, *Et nullum tempus occurrit Deo*, there is no prescription to the King of Kings. *1. Object. Sect.*

The second *Objection*: *Many good men have used it, and liked it well*; for answer, *testimonia humana non faciunt fidem*, Mans approbation is not current of it selfe, but as it buts upon the faithfull witnesse, otherwise it is an inartificiall argument, as *Logitians* call it; the *Patriarchs* used, and did many things that were not approveable; some good Kings of *Judah*, as *Amaziah* and *Jehosaphat*, tooke not away the *high places*, were they any whit the better for that? yea, the suffering of them is set *2. Object. Sect.* *1 King. 14 4 1. 22. 43. 2 King. 18. 4. to 9.*

up

up as the *Kings fault*; it were better to follow *Hezekiah* that tooke them away. Maſter *Wommocke* alledgeth for the *Service-booke*, that *Rome* is not demoliſhed in the firſt day, and ſo wee alledge againſt it, that good men in mending times, did either ſee as farre as their *Horizon*, or at leaſt as they durſt: ſo we have more light, and are ſet upon their ſhoulders, therefore it is both ſinne and ſhame, for us not to ſee more and doe more than they did; *Hezechiah* did more than *Joſaphat*, and *Joſiah* more than they both.

3. *Object. Sect.* Thirdly, it is objected, *that it hath many good things in it*, that is anſwered already, the *Alcoran* and *Talmud* have many good things in them; yea, the *Apocrypha* Bookes have many excellent truths in them, are they therefore to be preſented in Gods worſhip?

4. *Object. Sect.* The fourth objection is from a *more convenient Courſe of correcting of it, than caſhiering of it.* For anſwer, what *King* or *State* did ever yet thrive in moyling & toyling themſelves to make cleane the *Popes leprous* ſtuffe to bring it into the *worſhip of God*; but all that ever proſpered in that worke, made utter *extirpation*. *Popes* will be content to heare of reformation, and give order for it to their *Cardinalls*, but they are joyned to their *Idols*, as God ſpeakes of *Ephraim*, *let them alone*. *Hoſ.* 4. 17.

Secondly, this is not Gods courſe in reforming of his houſe: as the rubbiſh of the Leprous houſe was to be caſt out into an uncleane place, as hath beene ſaid; ſo polluted pieces of *Idolatrous ſervice*, are not to be brought by any *cleanſing*, into the Houſe of God; God commandeth his people to *Lev.* 14. 43.

throw

throw downe the *Altars* of the *Canaanite*: where under *Altars* are comprehended all other *abominations*; they were not to set a new trim upon any of them, but because they obeyed not the Lord, they smarted for it. Blessed be God, who hath put it into your hearts, to strike at *Altars, Railes, Pictures, Crosses, and all the popish Idols*, we are in good hope you will not leave a popish relique in the land, neither in Church or street, and then wee may be sure there shall no *Canaanite* dwell in our land; this *scraping* and *picking* that *M. Wommock* speaks of, will be no better then *paring of the nails*, & *shaving of the hayre*, which as the great *Turke* said of his army, *will quickly grow againe*; yea, and grow againe the faster too: good medicines in naturall things may be extracted out of ranke poysons; but so cannot pure worship out of things polluted, being mans inventions; therefore the Prophet *Esay* telleth us, that nothing will serve, but the casting away of the *polluted* thing, not *cleansing* of it. *Iud. 2. 2.* *Esa. 30. 22.*

The fifth and last objection, is from *Acts of Parliament*, which the *Service-booke-men* make the *staffe* of their *confidence*, and yet in truth, being well tryed, it shall be found, that they abuse the *state* and *consciences* of men most grossely. Doctor *Hall* and others, strike much on that string, as *Parliamentarie Acts peremptory establishment*; yet they make but very harsh musique. A man would thinke that Doctor *Hall*, being a learned *Divine*, would first have laid this *worship* of *Lyturgie* in the *ballance of the Sanctuary*, and tryed the waight of it there, and if it had proved too light, (as surely it would) then to have counted it a piacle against God and man; 5. *Object. Sect.*

man; to offer to make up the waight, with humane Laws. It is not unworthy your remembrance, how one of the later brood of the *Scottiſh Prelates*, alledging, or rather miſ-alledging before our late *ſoveraigne King James*, ſome *Act of Parliment*, for the *eſtabliſhing* and *maintenance* of the *Pralacy*; the King asked a Noble man, being by, being a great *Legiſt* and *Officer* of State, what he thought of thoſe *Acts*? the Noble man replyed, *That it went never well with them, ſince their Church-men laboured more to be verſed in the Acts of Parliament, than in the Acts of the Apoſtles.* But to the matter for all this cry, we are more than halfe confident, they ſhall have but little wooll for the *Service-booke* from the Acts of ſtate, when they are well looked into. We know
1. *Eliz.* C. 2. not any colour of confirmation for this *Service-booke*, excpt that ſtatute prefixed to it, which how little it maketh for it, let the words of the Statute teſtifie, of which we ſhall ſet dowue thoſe that are moſt pertinent; for it is needleſſe to write them all. In the fifth and ſixth yeere of King *Edward* the ſixth, an *Act* was made for *eſtabliſhing* of a *Booke* called *The Booke of Common-prayer*, the which was repealed, in the firſt yeere of Queene *Mary*, which Statute was of repeale was made voide by this ſame Act the firſt yeer of Q. *Elizabeth*, and that the aforeſaid *Booke*, with the alterations and aditions therein added ſhall ſtand and be; and all Miniſters ſhall uſe the ſaid *Booke* authorized by *Act of Parliament* in the ſaid fifth and ſixth yeere of King *Edward* the ſixth, and no other. This is the ſumme of the *Statute*, in relation to the ſubject, namely, *what ſervice-booke it is, that the Statute eſtabliſheth*, and for any thing we

we can see, there is not one passage or title for *confirmation*, or *establishing* any other *Service-booke*, but that of King *Edward* the sixth, divers *Ministers* in King *James* his time urged with subscription, answered the *Prelats*, *true it was, if they refused, they and theirs were like to be desolated; but if they yeelded, they should make themselves transgressors of the Lawes of the Kingdome, in subscribing to another Booke than that, established by Law*; the *Prelates* in pressing this subscription, forced two Statutes, namely, the Statute alledged by the change of the Booke; and also another Statute requiring no subscription, but barely to the *Articles of Religion*, which only concerne the *Confession of true Christian faith, and the Doctrine of the Sacraments*. 13. *Eliz.* *Cap.* 12.

Now, to come to further answer; let us grant by way of *Confession*, that there were an Act, or Acts for ratifying of the *Booke*, which in *terminis* we cannot see (as *Statues* use to be expressed) yet by the Law of charity and duty, we hold our selves bound to believe, that a State professing the truth of *Religon*, would never inact so, for a *service-booke* of *mans device*, as that it might be a *snare* to the people of God, having other ends; as a kind of *uniformity, supply for want of Ministerie, and bringing Papists to the Church*, but not to presse it in the bulke beyond the sphere of any mans *Conscience*, witnesse a Rubricke in King *Edward* the sixth his *Booke*; but give it to speake as punctually for the Booke as they would have it, shall it be simply good? for that, it is only in the power of a divine Statute simply to make a thing good, all *Divines*, *Humanists* and *Lawyers*, that have written on the Laws, concurre in this *maxim*, *Sect.*

Auguſt. de Civit. Dei l. 9. *Omnium legum inanis cenſura, niſi divinæ legis imaginem gerant*, the power of all Lawes is void, except they beare the impreſſion of the Law of God: the *Orator* gives a reaſon for it, *Lex divina omnium legum cenſura*, the divine Law is the ſtandart of all lawes, yea, a thing evill in it ſelfe eſtabliſhed by a Law, becommeth worſe, as the learned tell us, it becommeth *armata injuſtitia* an armed injuſtice, or with *Lactantius* to the ſame purpoſe, *legitimè injurias inferre*, to doe injury in forme of Law, juſt with the Poet, *juſque datum ſceleri* —— well Engliſhed and *licenced*.

Cic. lib. 3. de Repub.

Lib. 4. Inſt. Lucan. lib. 1. May.

Pſal. 94. 20.

Which truth alſo is cleared from divine Authority: the *Pſalmiſt* complaineth of the injurious evill done upon *Gods Church* and *People*, aggravating it from this (that is) *it was framed by a decree*; which place, the Author of *Zyons Plea*, applyeth very *Pertinently to the Hierarchy*, proving it to be the *Maſter-ſin*, wherewith the Church and State are peſtered, and for which eſpecially, God hath a controverſie with us, becauſe it is *decreed by a law*; and as a Law for the *Hierarchy* proved of no force to keepe it up, no more than the late Lawes of *Scotland* could uphold their *Prelates*: ſo grant that there were a Law for the *ſerviee-booke*, the thing being naught, what could it helpe it? within theſe hundred yeers there was a Law in *England*, for the *Popes ſupremacy*, ſay that were not repealed, ſtood it either with *Reaſon*, *Religion* or *loyalty* to ſubmit unto it? yea, ſome *fragments of lawes are yet unrepealed in this land*, that no judicious man will obey: neither have we alledged thoſe evidences upon this ſuppoſition, to incounter with any Statutes, but to ſtop the mouths

of

of those men, who would make the Statute Law, a *blind* guid, under which their *unlawfull callings*, and *superstitious service*, might march *furiously* against the *word of truth*.

Now, to come to an end, (for wee are sorry we could be no briefer) we wil only answer this *Quære*, consisting of these two heads: First, whether wee doe approve of any *set-prayer* in a more *private way*: And secondly, whether we doe approve of any *set-lyturgie* in *publique*; to both these we answer ingenuously as we thinke; and for the former, we doe thinke that *parties* in their *infancie* or *ignorance*, may use *formes* of *prayer*, well and wholsomely set, for helps and props of their *imbecillity*, yea, *riper* Christians may doe well to reade such profitable formes, the matter whereof may by setting of their affections on edge, prepare and fit them as *matter of Meditation*, the better for Prayer; but for those parties so to continue without progresse to *conceived prayer*; were as if children should still be poring upon spelling, and never learn to read; or, as if children or weake ones should still goe by hold, or upon crutches, and never goe right out. We may say of *set-prayer* used for infirmity, as Divines say of the *legall ceremonies*, in the *interim*, that they were *tolerable*, not *necessary*; and so whatsoever is, or may be said in the behalfe of it, is not so much (as wee conceive) for the *commendation* of it, as for the *toleration* of it for a time; and for giving satisfaction to scrupulous consciences, for the warrantable use of it in case of *necessitie*. *Sect.*

To the second head; for a *set forme of Lyturgie in publique* wee answer, that with all the *Reformed* *Sect.*

Churches we doe allow *a ſound forme* or *ſet-Lyturgie*, as an *exampler*, or *preſident* of our performance of holy ordinance, but ſo, that none ſhould tye himſelfe, or be tyed to thoſe *Prayers*, *Exhortations*, and other things, in the *Lyturgie*, much leſſe ſhould it be *violently thruſt* upon any *Miniſter* or people; which proves in very deed a *limitting* of the *ſpirit*, eſpecially, in a *Miniſter* able to pray, *in* and *by*, the holy Ghoſt, yea, it is a very tranſplantation of the Eſſence or Nature of Prayer, wherein the *words* are to follow the *affections* and not the *affections*, the *words*, as it doth in the beſt ſet formes, but for our *Lyturgie*, what can be ſaid for formes, or hath beene ſaid, that cannot be ſaid, for the *Popiſh Lyturgie*; but the clothing it in another tongue; yet this is preſſed under great penalty, upon all the *Canon.* 38. *Miniſters*; who, if they had the tongues of Angels, they ſhould not pray, till every ragge and remnant of that be ſaid. To ſhut up the buſineſſe, if this *Lyturgie*, *idque caput mali*, being the head-piece of our evill were put away, wee ſhould have no more adoe about a ſet Lyturgie; then the *Maſters* of the Synagogue had, when after reading of the *Law* and the *Prophets*, they deſired *Paul* *Acts* 13.15. to preach, where without queſtion, as the learned *Calvin.* obſerve, *Prayer* was not wanting.

FINIS.

MVSEVM BRITANNICVM